CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JANUARY 3, 1835. NO. 699.---VOL. XIV.—NO. 21.

RELIGIOUS MISCELLANY.

[From the Concord N. H. Monitor.]

JUDICIAL OATHS.

(Concluded.)

I have aimed to show that oaths do no good.

2. They do harm, in the first place by diminishing the confidence reposed in simple assertions, and therefore reducing the motives which should bind every man to tell the truth at all times and places. Truth is the law of God and of nature. Men's natural impulses lead them to speak the truth; and strict veracity and strict confidence in each other's veracity has been a part of the law and of the religion of almost all savage nations, who, ignorant of many of the departments of Christian morality, in this, show that the law of truth is written upon their hearts. Think not, said the Scythians to Alexandra the Great, think not that the Sythians confirm their friendship by swearing; they swear by keeping their promises, and among them and other rude nations a simple assertion or promise has almost invariably borne the same rank which an oath does among us. From that rank oaths have excluded simple assertions and promises. A man being called upon on all solemn and momentous occasions to swear to the truth of his statements or the sincerity of his promises, learns to regard his word when unfortified by an oath as less sacred and binding; and accustomed to call upon others to confirm by oaths their most solemn statements and promises, he learns to put the less implicit confidence in the statements and promises of others when unfortified by oath. Laws, though in their origin the expression of public sentiment, when once established, govern public sentiment. And our laws, by reposing no confidence in a plain yea or nay, by never recognizing the truth of a simple affirmation or the validity of a simple promise, degrade plain yea and nay, simple affirmations and promises from the rank which God and nature assigned them, disturb the confidence which the community would otherwise place in them, and make those who affirm or promise forget the obligation under which they lie, whenever they open their lips, to speak the truth as in the presence and the fear of God.

Legal oaths also encourage profane swearing. Men are educated with very low views of the worth or obligation of a simple assertion or promise, and in the idea that an oath alone is to be depended upon. They thus acquire the habit of introducing the sacred names of God and Christ on private, though still important occasions, to corroborate improbable statements or to attest the sincerity of their protestations or promises. The habit gradually extends itself to less and less important occasions, to more and more trivial subjects, till at last a sentence without an oath becomes a rare anomaly.

Legal oaths also lead to levity of thought and speech about sacred names, persons and things. Legal occasions are not always solemn ones, nor can legal oaths always be solemn oaths, nor could human skill draw a line between important and solemn occasions, and frivolous and ridiculous occasions, so as to confine the use of oaths to the former. If they are used on any, they must be used on every trial. And how often, in petty offences, especially in those pertaining to the police department, do the insignificance of the occasion and the awkward bearing and incoherent testimony of the witnesses, reflect ridicule upon the oaths administered. It would be impossible in the long gradation of civil officers from the President of the United States down to the tythingman—it would be impossible to determine where the oath of office ought to cease; and yet there are many petty municipal offices, in which the oath of office could hardly be administered, taken or heard with gravity. And the use made of the holy scriptures in the custom-house of most Christian nations must tend to bring that volume into disrepute among those to whom it is tendered at every turn to be sworn upon in the most hurried and irreverent manner. To the frequency of legal oaths is undoubtedly to be attributed in some, perhaps in a great degree the prevalent levity of speech and conduct with regard to sacred persons and things, which so often offends the eye and wounds the ear of the Christian.

If the statements which I have made are in the main correct, legal oaths do no good and much harm. And if so, strong probability is added to the critical reasons already enumerated for believing that our Saviour intended in the sermon on the mount to forbid legal as well as colloquial oaths.

There are yet several objections to the view which I have presented; and to the consideration of the more important of them I must beg your attention for a few moments longer.

1. It is said: If it was God's will through Christ that men should not swear even by his name on solemn occasions, how happens it that in the law of Moses he sanctioned the swearing by himself on solemn occasions? I answer that oaths are not a divine institution. I believe, in the words of St. Chrysostom, that an oath entered when evil grew, when men exercised their frauds, when all foundations were overturned: that oaths took their beginning from the want of truth. Oaths of all kinds and on all occasions were doubtless in use at the time of Moses. They were an existing and long standing abuse. Now what was the mission of Moses with regard to existing abuses? Not to do them away, but to regulate and check them, till the Messiah should come whose office it would be to do them away. Look at the law of Moses with regard to revenge. No one believes that it was the divine will that man should vindictively take an eye for an eye and a tooth for a tooth; and Christ prohibits revenge altogether. But at the time of Moses men were in the habit of taking excessive revenge; and he, as a partial remedy, restricted the Jews to equal retaliation. Look at his law of divorce. No one doubts that it is the divine will that the marriage contract should be indissoluble; and Christ declared it to be so. But at the time of Moses it could be dissolved by momentary caprice; and he, as a partial remedy, enjoined that divorce should never take place without a legal formality. Now I am inclined to put the permission of oaths under the Old Testament dispensation, on the same footing with the permission of revenge and divorce; and to apply to all of them our Saviour's words: For the hardness of their hearts permitted he this. At the time of Moses, swearing was practised by any name whatever, on any occasion whatever; and Moses, as a partial remedy, commanded the Jews that they should swear only by the name of God, and on solemn occasions. Christ completed the moral reform which Moses commenced, and prohibited oaths of all kinds as he did revenge and divorce.

2. It is again said: If our Saviour intended in the sermon on the mount to prohibit swearing by God as well as by heaven, earth, Jerusalem, &c., why did he not mention the name of God? I answer that the name of the Supreme Being is connected with the very idea of swearing, that the prohibition of swearing by him was complete and explicit when the words, *Swear not at all* were uttered, and that other oaths were specified in order to show that he who used them did not in fact swear by heaven or earth, or Jerusalem, or his own head, but by God the Maker and Sovereign Disposer of them all. Let us suppose a parallel case. A father writes to an absent son as follows: My dear son, above all things I beg you not to swear at all, not even by heaven, or by faith, or by your honor. Now would you not think that son little better than an idiot, if he should go about blaspheming his Maker's name, and then say in justification of himself: My father did not mention God's name among the names by which he begged me not to swear. As obviously as swearing by the divine name is included in the paternal counsel just quoted, so obviously to my mind is swearing by the divine name included in our Saviour's prohibition.

3. It is farther asked: If Christ intended in the sermon on the mount to prohibit oaths of every kind, how happens it the great majority of Christians have thought otherwise, and practised and sanctioned legal oaths? How happens it that the Quakers, the Mennonites, and here and there an obscure sect or individual, stand alone in their opposition to them? I answer that the Christians of the first three centuries abstained from oaths of every kind, and interpreted our Saviour's prohibition in the same way in which I have. Early in the fourth century Christianity became the court religion of the Roman Empire. Before that time the church had become corrupt, the clergy had grown ignorant and worldly. Oaths by heathen divinities had been an essential part of the constitution of the empire,—a constitution which underwent no important modification when the emperor became a nominal Christian. The same forms of swearing which had always been practised were therefore retained, with the substitution of the name of God for that of false deities. The Roman constitution had a more or less direct influence in the formation of the constitutions of all the countries in Christendom, and of the constitutions of all, oaths became an essential part. Meanwhile the scriptures were kept out of sight; and the daring project of applying their teachings to the correction of abuses was not even meditated. This was the state of things at the date of the Reformation; and the fact that oaths lay at the very foundation of every department of civil government blinded the eyes of the Reformers to the actual sense of scripture with reference to them, and led to the popular exposition, to my own mind an exceedingly sophistical and baseless one, of the passage which we have been considering.

I have thus given you freely, my friends, the results of the deepest reflection and the closest study I have been able to devote to our Saviour's instructions with regard to oaths. I speak as to wise men; judge ye what I say. It is your duty, as good citizens, to inquire whether our laws indeed sanction a practice which Christ prohibits. But however you may decide that question, it is certain that the letter and spirit of the gospel prohibit all vain, light, irreverent oaths, and that levity of heart which leads to them. Of that law be constantly mindful. When the name of God must be uttered, let it be uttered with reverence. And of every thing pertaining to him, to his worship and his word, think and speak with the same reverence with which you regard and utter his name.

A. P. P.

PUBLIC WORSHIP.

The Church of Scotland has published an address on the sanctification of the Lord's day, which is to be read in every pulpit connected with the establishment. The following exhortations cannot be too often repeated:

"We exhort those who possess power and wealth, not only to set an example of the regular observance of the offices of divine worship in public and private, and to abstain from making any unnecessary demands on the time and services of their dependents, that none may, on their account, be detained from the house of God; but diligently to exert themselves in discouraging and repressing the ensnaring haunts of guilty excess, and liberally to devise and promote more ample means of attending on the solemnities in religion, for those who have too good grounds for alleging that no space has been reserved for them in the churches of the Establishment. If, during the personal ministry of the Lord Jesus, it was a matter of just commendation to a man of rank, who was an alien from the commonwealth of Israel, that, from the love of that nation, he had built a synagogue; much more must it become every Christian patriot, according to his ability, to provide access for men of all conditions to the house of prayer, that the small and great, meeting together, may, with one accord, pour out their common supplications, intercessions and thanksgivings, before the throne of the universal Father, who hath made of one blood all the families of men to dwell on the face of the earth; and who, in proclaiming it to be his pleasure that to the poor the gospel shall be preached, has emphatically admonished the rich, that, in proportion as they know and value the truth, they ought to do with all their might whatsoever their hand findeth to do, for the free and copious communication of the inestimable privilege.

We exhort parents and masters, that they be faithful and earnest in commanding their children and their households after them, to walk in the ways of the Lord, restraining them from the pernicious liberty of finding their own pleasure, imparting to them instruction in righteousness, and setting before them such an edifying pattern as may be expected to convince them, that the duties of devotion are not only reasonable, but in the highest degree beneficial and pleasing to all who exercise themselves unto that vital godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come."—*S. S. Journal.*

WE ARE CONSCIENTIOUS IN IT.

Perhaps you are, but does that show that you are right? When a man tells you he is sincere in his opinion, you tell him sincerity is not enough—for he may be sincerely wrong. You tell him to examine the grounds of his sincerity, and see why he has adopted the opinion. You tell him he may find, after all, that his sincerity is nothing more than inclination—that he believes so, because he wishes to believe so. You tell him he must not rely on his sincerity, for the correctness, or for the safety of his opinion, but he must look at the evidence by which the opinion is supported.

Such, substantially, is the advice we would give to one who would urge that the case in which he is embarked, or the course which he is pursuing, has the approbation of his conscience. What is the conscience on which he relies so much? Whatever a good definition of conscience might be, the conscience which approves of his course, would often be found, on examination, to be only the dictates of an obstinate will. It is his strong inclination—or rather, determination, to do just as he is doing. If now he can persuade himself that his obstinate will is conscience, he is prepared for any deed of good or evil, which this conscience, this obstinate will, prompts him to commit. Nothing can resist the movements of such a conscience.—Fierce as a fury, inexorable as a fate, it marches on to its object, and nothing can divert it. Feeling, party, truth, friendship, every thing dear, and every thing humane, and every thing 'just, lovely, and of good report,' is sacrificed on its altar, with the alacrity and the promptness of one who thinks he is doing 'God service.' Conscience has kindled the fires of persecution, and stood by and laughed with savage joy, and mocked, with more than savage cruelty, at the agonies of the victims. Conscience has wielded the dagger of the assassin, and given a keen edge to the sword of the soldier, whose motto is, 'Conversion or death.' Violence may be pacified by submission, revenge may be subdued by kindness, but neither submission nor kindness can pacify or subdue a misguided conscience.

There is such a thing as conscience, and a good conscience—but conscience is not an obstinate will, nor is a good conscience the same as sincerity. When conscience approves of our course, let us see that its decisions are correct. It may be deceived by ignorance, it may bribed by interest, it may be blinded by passion.—*Conn. Obs.*

RELIGION, MODESTY, AND DOCILITY.—Our minds should be impressed with reverence for all that is sacred: we must not permit trifling gaiety, or compliance with the intemperate mirth of others to betray us into profane observations; besides the guilt thereby incurred, nothing gives a more odious appearance of petulance and presumption in youth, than the affectation of treating religion with levity; far from being an evidence of a superior understanding, it discovers a shallow mind vain of the first smatterings of knowledge, which presumes to deride, what the rest of mankind revere; but when exhorted to be religious, we are not called upon to become more formal and solemn, than those of our equals; or to become the supercilious reprovers of those around us.

The spirit of true religion breathes gentleness and affability; it gives a native unaffected ease to behaviour; it is social, kind, and cheerful; it enables us to prepare for the enjoyment of heaven, by an honourable discharge of the duties of active life. Hence, on every suitable occasion we must not fail to discover, that we are not ashamed to profess the religion of Christ.

To Religion we must add modesty, and docility; reverence for our parents, and submission to our superiors, dependence and obedience belong to youth; modesty is its principal ornament, and has ever been esteemed a presage of future merit. Of all the follies incident to youth, there are none which more effectually deform its present appearance, or blast its future prospects, than self-conceit, presumption, and obstinacy; yet those are vices too commonly found among the young; swoln with enterprize, and elated by hope, they resolve to trust for success to none but to themselves, to their own abilities; they deride the admonitions which are given them by their friends as the timorous suggestions of age; too wise to learn, too impatient to deliberate, too forward to be restrained they plunge with precipitate indiscretion into the midst of all the dangers with which life abounds.—*Shepherd of the Valley.*

THE HAPPINESS OF MANHOOD DEPENDS ON OUR VIRTUOUS DISPOSITIONS IN YOUTH.—Our future felicity and honour imperatively require us not to permit our youth to be barren of improvement; our character, our fate is now in some measure in our own hand; our nature is pliable and soft; evil habits have not established their dominion; prejudice has not infected our understanding; the world has not had time to contract and debase our virtuous affections; the faculties of our minds are more vigorous and free, than they will be at any future period; whatever impulse is now given to our desires and passions, the direction are likely to continue; it will form the channel in which our life is to run. Consider then, the employment of this period, as the most important that can be committed to our discretion; as that, which in a great measure is decisive of our happiness in time and in eternity.

By the invariable laws of nature, each season affects the productions of what is next of course; so in human life, every period of our age, has an influence upon that which follows; virtuous youth gradually brings forward accomplished, and flourishing manhood, which presses into respectable and tranquil old age. But when nature is diverted from its regular course, disorder takes place in the moral as in the vegetable world: if the spring put forth no blossoms, in the summer there wil be no beauty, in autumn no fruit; so, if our youth is permitted to pass without improvement, manhood will be contemptible and old age will become miserable.—*Ib.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

COMPENDIOUS SERMON, NO. 29.

"When the fullness of the time was come, God sent forth his Son." Gal. iv. 4.

The sentiment of the text, I suppose, might in other words be thus expressed; at the most suitable time the Messiah was born.

It was said by the wise preacher of Israel "There is a time for all things;" and again, "every thing is beautiful in its season." In the operations of divine power and wisdom an invariable regard is paid to order and season. In the train of events every thing great and small is in its proper place. There is no disorder; no anticipation, no neglect of the most suitable season. From the whole history of Providence then, we might expect, that an event of such moment as the advent of the Saviour, would have its proper time and place; that it would be deferred till the train of antecedent arrangements should be complete; till "the way of the Lord was prepared;" till things were in that posture, which in the final result would give the greatest effect to the personal ministry of the great Ambassador of heaven. It may be useful to consider some of the circumstances, which rendered the time of our Saviour's birth the most suitable time for that momentous event; or, in the words of the text, distinguished that period as the "fulness of the time."

I. It was the time predicted, and therefore the most suitable time. The God of truth had promised to his people, and through them to the world a spiritual Deliverer; one who should redeem them from the greatest evils, their sins and follies. The character of the Saviour had been described in a manner, that might distinguish him from every other; and the time of his appearance had been foretold in a manner sufficiently obvious, to fix the attention of men on the age, if not the year in which he should be born. Jacob had predicted (Gen. xlix. 10.) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." The literal meaning of Shiloh is the messenger, or in this place the great messenger of God and man. To the Prophet Daniel it was revealed (ix. 24, 25.) "Seventy weeks are determined upon thy people and upon thy holy city to finish the trangression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." Those who are not familiar with the antiquities of the Jews, may need to be informed, that they had a greater, as well as a smaller week; the one consisting of as many years, as the other contained days. If any suppose that these and other ancient prophecies did not refer to the person of the Messiah and the time of his appearance, in a manner intelligible to the Jews, they are requested to account for the fact, that there was a general expectation of his coming, at the very time he did appear.

The promise of God must be punctually performed. Though heaven and earth pass away, his words must not pass away. Hence the time, predicted for the appearance of the Saviour, must be the fulness of the time for that event.

II. The birth of our Saviour may be said to have taken place in the fulness of the time, as the train of events had then arrived at the proper point. The attitude of the world was such as divine wisdom required, in order to introduce the new dispensation with the best effect. Preparations were to be made. A variety of circumstances were to concur in producing the fitness of the time for attempting in a more efficient way the reformation of the world.

1. Mankind were to be convinced by sad experience of the insufficiency of nature and reason to produce that moral change in the general character of men, without which there was no hope of social harmony and happiness. The necessity of divine interposition for the discovery and enforcement of religious truth, was to be demonstrated by thorough and repeated experiments. Otherwise the pride of man would have been little disposed to embrace the revelations or receive the aids it kindly offered; nor, if one generation submitted to its authority, would there have been any certainty that it would not be abandoned by subsequent ages. The experiment was made. It was made in circumstances most favorable to the proud triumphs of human nature among those who had carried many of the arts and sciences to points of perfection, which are hardly surpassed in modern times. In all instances the result was such as should have humbled the self-sufficiency of man.—Those nations which stood foremost in science, literature, and art, particularly the Egyptians, the Romans, and the Greeks, were, with few individual exceptions, grossly corrupt in morality and religion; and these corruptions were never greater, nor more general than they were at the advent of our Saviour. At that time the moral sun of Greece and Rome seemed to have been darkened, and the moon turned into blood, and almost every star covered by an impenetrable cloud. To every discerning eye it was evident, that a special interposition of heaven was indispensable, to help the infirmities of man, and effect that reformation, without which impiety, vice, and wo must have become universal. The imperfect revelation of the Jews, though it had recovered them from Pagan idolatry, had failed under the bad influences to which they were exposed, to preserve them from moral debasement, which proved the necessity of a more spiritual dispensation.

2. The Christian era commenced in a learned age, an age abounding with scholars and philosophers, who though unable to instruct mankind in heavenly truth, were qualified by their acuteness to raise objections against the truth, and put Christianity to the severe test, by which its credibility has been established for all future ages. We may add that the general diffusion of the Greek language through all the civilized nations of the world was highly favorable to the propagation of that religion, which was intended to be universal. It is true, the first preachers of the gospel were miraculously qualified to address foreign nations, in languages which they had had no human means of learning; and this miracle was among the most indubitable evidences of their heavenly mission; but still it was highly important, that all the scriptures of the New Testament should be written in one common language, for the common benefit of all.

3. At the time of our Saviour's birth the Roman Empire had been extended to its utmost limits, both in territory and power, embracing all the central as well as the southern parts of Europe, and much of Asia and Africa. In consequence of this, distant countries were united by facilities of intercourse, which would not otherwise have been enjoyed. Though not literally true, it might then be figuratively said, "Every mountain is humbled, and every valley exalted, the crooked ways made straight and the rough places smooth," for the preachers of righteousness to go forth into all lands, with their heavenly message.

4. The time of our Saviour's birth was a time of general, if not of universal peace.—Through the vast empire of Rome the clangor of arms had for several years been hushed. There was a pause in the bloody contentions of mankind. How suitable such a pause for the introduction of the Prince of Peace! It is true, injustice and tyrannic oppression wielded an iron sceptre over the nations of the earth. Bleeding liberty had expired. The existing peace was too much like the peace of the grave. Still the sword was sheathed; the flames of human wrath had subsided for want of fuel, and the Monarch of the world with all his unprincipled courtiers was made to pay a kind of homage to Him, who by the decree of heaven was to be King of kings, and Lord of lords.

While we refrain from inquiring too minutely into "the times and seasons, which the Father hath put in his own power," let us adore those indications of wisdom which point to the time of our Saviour's coming, as the most suitable time: and "let us not receive the grace of God in vain." Let us pay a cheerful and unreserved submission to him, who is "set as King in Zion." In this season of festivity, let us seek for better entertainments, than this earth can afford; for such as are promised in those gracious words, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."

MATHETES.

NOTE.—This Communication was intended for last week's paper but was necessarily postponed. ED.

FOR THE CHRISTIAN REGISTER.

THE VOICE OF REASON.

"He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
* * * * * * *
He that teacheth man knowledge, shall he not know?"—Psalm xciv. 9. 10.

These interrogations are of that class which are intended to imply a strong answer; and they are equivalent to the following affirmations.

He that planteth the ear certainly hears;
He that formed the eye certainly sees;
He that teacheth man knowledge certainly knows.

These declarations perfectly accord with the dictates of reason. No intelligent person, who is not an Atheist, can have the least doubt of their correctness. When we see any thing which has been done, we infer that the doer had faculties adequate to the production of the effect. If we know the faculties or attributes of an agent, we expect his works will be correspondent with his faculties. We extend or limit our expectations, as to what a person will do, according to what we know, or think we know of his ability and disposition. If we know that a person has made a very good watch or clock, we infer that he understands how an instrument should be constructed to keep good time. On a similar principle we should believe that he who formed a good ear and a good eye, understood what it is to see and hear, and how to form organs adapted to those purposes. And what rational mind would doubt that he who "teacheth man knowledge" must know what he teaches, and how to teach? On the same principle it seems reasonable to suppose, that he who furnishes men with rational faculties, must himself possess reason sufficient to know what rational faculties are, and how to form them. This we should think must require intelligence, far surpassing what is possessed by any human being, or any secondary agent, unless he is supernaturally endowed.

We hear and see many remarkable things which have resulted from the efforts to teach the deaf and dumb, and the blind. Those who are deaf and dumb are taught to read and write, and to converse by signs; and the blind are taught to read by employing their fingers and the sense of touch instead of eyes. But the deaf are not taught to hear without the sense of hearing; nor the blind taught to see without the sense of seeing. Nor do we expect such attainments will ever be made. Still less, if possible, do we expect that the idiot will make a watch, or that such a thing will be effected by a statue, or by the operation of any of the elements, or any unintelligent cause. If a senseless automaton should have the appearance of producing such effects, we should immediately infer that some concealed mind had been concerned in the arrangements, by which such effects are produced. It would seem to us impossible that a rational mind should believe that such effects can be produced without an intelligent cause. An Atheist cannot believe that a good clock was ever formed, except by an intelligent agent. How then can he believe that the mind of the clock-maker could come into existence without the agency of an intelligent Creator! Who then are the more credulous beings, those who believe that the minds of men had an intelligent Maker, or those who believe they had not? We seriously doubt whether any other doctrine is believed by the human mind, which is so repugnant to the dictates of reason, as that which denies the existence of God. When we but think of admitting this doctrine, all nature, or all the works of creation and providence, seem to rise up and with one voice proclaim—"*this doctrine is false.*"

By only admitting the rational and delightful doctrine that there is a wise and good God, we are enabled to account for the existence of every thing which has the stamp of intelligence and design,—and among the rest of the existence of reason and conscience in human agents. But if we deny this doctrine, the world is enveloped in darkness, which may be felt, and we are unable to give any rational or plausible account even of our own existence.

When a human mind inquires for the cause of any important effect, it is not satisfied with the answer, unless the cause assigned appears to be adequate. So if a person brings forward a work as his own, which the spectators regard as above his capacity, they immediately suspect some attempt at deception, or that a person of superior mind was concerned in the affair. The widow of Tekoah came to David with a fictitious story, by which she drew from him a sentence that implied blame on his own part in his treatment of Absalom. But as soon as he understood the plan which had been devised, and the shrewd manner in which the affair had been managed, he asked the widow this question—"Is not the hand of Joab in all this?" He doubtless thought the affair had been managed with an ability greater than the woman possessed; and, when questioned, she frankly owned that all she had said was from Joab. Things of a similar nature often occur;—and it is in the belief, that the pretended agent is incompetent to the production of such an effect. When a child or a student exhibits as his own composition, something which evinces more ability than he was supposed to possess, how often is it suspected that he obtained aid from a parent, or from a student of more mental power than himself? All this results from the principle or general belief that a secondary agent must have mental powers adequate to the effects produced by him. But it this is necessary in regard to dependent, secondary agents, why not in respect to the primary and independent agent, or cause of all things which have had a beginning?

We often hear events and effects ascribed to Nature as the cause. This is sometimes done by Christians, who use the word Nature as a substitute for God, or the laws which he has established. The term is also often used in reference to secondary agents. Different elements and different animals have different properties, and these different properties are what constitutes their different natures. Fire, wind and water are distinguished by different properties; and each is expected to operate according to its own properties, or nature. So the wolf and the sheep have different properties. Hence we expect that the wolf will display his properties or his nature, by devouring other animals,—and that the sheep will display her different properties, by feeding on grass. In so doing, we say that each acts according to nature, or his own nature.

As the first of various definitions of the word Nature, given in Walker's Dictionary, we have the following—"An imaginary being, supposed to preside over the material and animal world." This is perhaps as good a definition of the term Nature as can be given, as the word is used by Atheists in accounting for the works of creation and providence. But "an imaginary being" is not a real being,—and an imaginary cause is not a real cause. Hence, while the Atheist ascribes the existence of all things to Nature, he denies the existence of God. As he has only "an imaginary being" denoted by Nature, he has only an imaginary cause for the first cause of all things which had a beginning. As a cause which is but imaginary is in fact no cause at all, is it not obvious that the Atheistic hypothesis represents all secondary agents or causes as having come into existence without any real primary cause whatever?

We may use the word Nature to denote a real being, or to denote the attributes of some being or beings; but when it is used as denoting no real being, nor any attributes of a being, it denotes only what is imaginary, is no cause, is nothing.

REFLECTOR.

FOR THE CHRISTIAN REGISTER.

FOREIGN PAUPERS.

We have some native population, as recent occurrences have shown, as depraved as any country can produce, and who would act out scenes of violence, with as much indifference, as the practised villain of the Old World. Aye, we have them at our own threshold, in the very midst of us, in our own New England, where it has been our boast that rights were protected, and that the majesty of the laws was undisputed. This population, and another class somewhat in advance of it, but still embracing much ignorance, and yet a third class, more intelligent than either of the others, who are involved in strange fears for their own religious sway, and dread the effects of any intolerance but their own, combine in a manner, and create a jealousy which to some of our more distant readers may seem astonishing;—a jealousy very extensively diffused, and every day more and more settling down into genuine hate. A slight matter, such as might be easily imagined, and might as readily occur, would be sufficient to give to it form and body and action; and once set in motion by resort to open violence, I know not where would be the stopping place, short of large destruction of life and property and the peril of our freedom. It therefore becomes the imperative duty of every good man, of whatever religious or political faith, while endeavoring to prevent the evils which immigration may occasion, to allay any hostile feeling that he may discover to be cherished

by those with whom he may exert an influence, and in its place to inculcate good will in its Christian acceptation—not as a matter of mere policy but of stern duty.

Public opinion is said to be, and is, every thing in this country. It is the breath of our nostrils, politically speaking;—it makes our government, or mars it even to ruin; it blasts an individual or class of men;—and, when mingled with bitterness and hatred, a resort to the courts of justice for redress is equally as idle as wrangling with the wind, or attempting to stay the course of the waves. Let the rights of a man be clear as the noon day sun, let the wrongs he has suffered be of the worst forms of outrage, if public sentiment is in sympathy with him or with his associates his remedy will be prompt and ample;—but if that same public sentiment, no matter how factitious, no matter how imperfectly or how ignorantly formed, is not with him, he may cry *avenge me of mine adversary*, and cry in vain; he is the victim of the bitterest persecution—the persecution of a vindictive majority. Justice becomes deaf as well as blind, and the guilty cause of the wrong escapes the punishment of his crimes, and is borne off by his factious and ignorant associates, a persecuted but triumphant hero, while others professing themselves good citizens and possessing more intelligence look on with complacency, and more than *half* approve of the result.

Simple faith and honesty at this very moment call upon all good men to extract the poison which is so extensively diffused through the popular mind, and to implant instead, the sentiments more worthy of the American character, which will allow equal justice to all on all occasions—and to consider the claims of the oppressed stranger as if they were our own. Let this be done, and all the duties which society requires be enforced between man and man, and keep this matter wholly separate and distinct from that other subject of the dangers to be apprehended from the influx of mendicants and vagrants from abroad. This latter *must* be discussed, and public attention must be more thoroughly aroused to its importance. Let men of talents and wide information pursue it through the periodical press, and make it appear to be as it really is a great national question,—and set it forth in detail, and dwell upon it—presenting it in various forms, until legislative action shall follow the quickening impulse.

FOR THE CHRISTIAN REGISTER.

LEAVES FROM A JOURNAL KEPT IN ITALY, 1834.

NO. III.

Capua, Feb. 1834. On arriving at Mola, we found our view from the balcony before our dining-room, to be one of the most beautiful that we had yet seen. "La villa di Cicerone" looks directly down upon the bay of Gaeta taking in all the loveliness of its concave shore. At the east stretches out the broad Mediterranean. At the south the town of Gaeta, situated on a high promontory, seems so pushed into the sea as to appear an island. At Mola the gulf comes to a point, and the enclosed waters lying peacefully at sunset seemed to spread a mirror before the face of heaven. No wonder that Virgil should gather such a scene into his Æneid, or that Cicero should call this region "the most beautiful patrimony of the Romans." Every hill, shore and dingle here has some classic associations; and one knows not which gives the most pleasure, the captivating scenery itself, or those descriptions of the orator and those songs of the poet which have placed halos of light around every hill-top. We soon passed the Falernian Mount; and where it throws round its head to the sea we found it covered with the vineyards, which now annually give the same "good Falernian" that so regaled the spirits of pedestrian Horace. There are two kinds of this wine, the white and red, both far more mild than our mildest. It is said to grow sweet by an age of ten years; but they generally drink it in the 2d year. We passed the spot to which Marius fled, and where he was apprehended by the magistrates of Minturnæ. The remains of an ancient amphitheatre here are quite perfect; the walls 10 feet high, blackened and moss-covered. The frequent recurrence of the ruins of splendid public edifices reminds one of the uses to which the Romans put their slaves. The men captured in war were converted to efficient laborers, and thus at small cost, the empire was filled with monuments of imperial pride. Since leaving Mola we have crossed the two streams which flow much like some of the poetry that has immortalized them. The first, the Liris, (now called Garigliano) and Vulturnus, (now Vulturus). The Liris has at present that quiet gentleness of course which Horace so well describes,

"Rura quæ Liris quieta
Mordet aqua taciturnus amnis."

The other has that noisy rapid current which Lucian has noticed,

"Vulturnusque rapax
Vulturnusque celer."

Having passed the most admirably constructed suspension bridge I ever saw, at which we paid that unusual thing, a toll, we came among vineyards of immense extent. The plan of live trellises, so common in Italy, was here exhibited. Poplar trees, set out in the quincunx order, cover thousands of acres on each side of the road. When the trees are ten feet high they are headed down to six; this forces out many new shoots at the top of the remaining trunk; these shoots are carefully arranged apart at equal distances, tied to hoops which are placed inside, and thus the limbs of each tree are made to grow into the shape of a cup or bowl. These branches are clean trimmed, except at the top, and therefore look like so many dead ones. The foliage at the top serves merely to keep the tree alive; and when the limbs have grown to 8 and 10 feet in length they are strong enough to sustain vines; and further growth would be useless. At the foot of each tree is planted a grape vine, whose single trunk is allowed to run up the trunk of the poplar as far as where the branches of the poplar begin to expand; here the grape itself is cut off, which process forces out a number of lateral shoots; these shoots are directed each to a separate branch of the cup-like poplar, up which they run, and, having reached the top, turn pendulous and grow towards the earth. Extensive vineyards, wearing these beautiful forms and so well exposed to sun and air, are surely a rich luxury to the traveller's eye, to say nothing of other associations.

This place (Capua) was denominated by the ancients, "*dives, amorosa, felix.*" It now looks poor, disagreeable and wretched. It has some fruits; and we were allowed, for 6 cents a person, to enter an orange plantation and eat as many as we wished. It was here that Hannibal met with such a rebuff after the battle of Canne.

Naples, Feb. 1834. At Aversa, which is a post and a half from Naples, there is a lunatic Asylum founded by Murat and capable of containing 500 patients. The modern improved mode of moral treatment is the one here adopted; and 15 ducats ($12.00) is the monthly charge for each person. To give the hue of freedom and pleasure to the "Maddalena," the iron grates of the windows are shaped and painted so as to represent pots of beautiful flowers; and I doubt not, that many a wild and fervid fancy has dwelt with sweet complacency upon the rigid petals of an iron rose; or counted up in all spadmodic haste the clustering leaves of a counterfeit myrtle.

Naples. That ever-recurring trial, a custom-house, having been got over, we entered this city by the Napoleon road, which winds so gracefully around the hill at the north as to give an entirely new view of this ancient capital. Our reception was not altogether agreeable. Arriving at about 4 o'clock P. M. we found the main street (the Toledo) crowded with carriages of people, assembled here to finish off the carnival. The mounted dragoons were busy in opening spaces for the carriages that wished admittance into the line. We wished no such thing; but prepared a route quite the reverse. To be thrust into such a cavalcade, amid all the glitter, fashion and beauty of the city, had quite too much of the serio-comic for our taste. However, *nolens volens*, our postillion not a little annoyed by the crowd behind and the crush on each side pushed forward, and soon brought us directly into the corso before the King's palace. Our carriage, entirely covered with dust and loaded with all our baggage, made a sorry figure beside the equipage of lords and nobles. For this however, we cared not a penny; but when the worthless ragged mob, with a license which carnival only allows, began to assail us with puzzolano bullets, (much resembling hard chalk and as large as filberts,) and our windows were broken and one face wounded to bleeding, then the comic became indeed tragic, my equanimity was not a little disturbed, and we entered the archway of the "hotel di Crocelli," torn and shattered like a ship which had run the gauntlet through an enemy's fleet where every shot was made to tell.

Camaldoli di Napoli, Feb. 1834. I have just ascended this highest mountain at the north of Naples, in company with one Swiss and two French gentlemen; and I am at this moment seated on the circular stone steps which front the most magnificent view I ever beheld. A range of eighty miles is here opened on every side, and to take in the whole panorama is hardly possible. This hill is crowned, as all the most enchanting ones of Italy are, by a convent of monks; and all females are excluded from the enclosure. Whichever way I look there is beauty. The whole of Campagna Felix lies within sight. At the north, skirting the "Land of labor," the snow-clad Appenines lift their tops to the sky, and seemed a rock-ribbed barrier thrown up on purpose to protect the white villages and green vineyards that flourish so quietly on the plains below. At the south, directly opposite to this beautiful amphitheatre of hills, lies spread in full view the broad Mediterranean, its farthest outline joined to the horizon. Between these two points is found the semi-oval, oblong bay of Naples, the city set as a key-stone at its head. The city is built on the south side of a steep tufo hill and looks directly down the bay into the distant sea. The bay, called *the Crater* by the old Geographers, probably from its resemblance to a bowl half filled with liquid, is, in its longest diameter, nearly 30 miles. Its curved shore, as it runs S. W. from Naples, pushes out as a promontory into the Mediterranean, and the end of it is called Miseno. The opposite, or S. E. shore, runs out in the same manner, and the end of it is called Sorrento. Between these shores the celebrated bay lies sheltered on three sides by a circuit of undulating hills. The distance between the two capes, Miseno and Sorrento, is 18 miles. Three miles off Sorrento, fronting the bay, rises the rampart island of Capri; and on the opposite side, near Miseno, the equally efficient breakwater Ischia. These islands, together with little Procida, running parallel to Naples, stand as a loftly mole to shield the bay from winds as well as waves. Virgil, who composed here a great part of his Æneid, described this for his Lybian port, (Æneid I. V. 163.)

"Within a long recess there lies a bay;
An island shades it from the rolling sea,
And forms a port secure for ships to ride:
Broke by the jutting land on either side,
In double streams the briny waters glide
Between two rows of rocks: a sylvan scene
Appears above, and groves forever green."

The country bordering each side of this bay is filled with interesting objects. They are all now beneath my eye. The grass and foliage have the greenness of our September. At the north I see village after village, all perfectly white, embosomed among the Appenines. The eye naturally passes hence to Naples, which sits as a queen in the front of the bay, and seems to feel safe with the castle "dell Uovo" on an insular rock at her feet, and that of "St Elmo" on a hill above her head. The high uneven ridge of "Pausilippo," having thrown its arms around the city at the north, stretches towards the promontory of Miseno, and the winding coast is spotted with towns—Pozzuoli, Nisida, Baiæ &c. Soon the eye rests on "Solfatara," that volcanic valley where at every step the hollow earth trembles and from every opening crevice sulphurous vapors issue. Near by is the dread lake Avernus, once thought to join Acheron and Styx, and not far is the hill containing the fatal "grotto del cane." Beyond lies the cave of the Cumænean sybil, and here on the banks of the "mare Morto" are the blissful "fields of Elysium." I see the Via Campania is lined on both sides with the ruins of ancient tombs; and after these I catch a glance of "Mont Nuovo" which was thrown up in a night by the earthquake of 1538. Turning now towards the east, the eye on leaving Naples, passes the village and palace of Portici; but stops to mark Resini, because this town is built over buried Herculaneum. Yet the attention does not rest long even here, but hurries to the mountain above which is breathing out smoke and fire, and whose dark sides perforated with cavernous openings show heavy disjointed masses of lava heaped one upon another. As the eye courses down the eastern side upon that unbroken and remarkable slope of 10 miles, it fixes upon Pompeii, Castelamare &c. O! what a rush of emotions came to the soul at the sight of Pompeii; a city crowded with houses whose last inhabitants were the contemporaries of Sallust and Pliny!

When I turn to look for the last time at the varied and sublime scenery here offered as the property of the eye, I see winter seated on the snow-crowned Appenines in contrast with the almost spring verdure of the field beneath them. I see towns scattered over every district and some gathered close at the water's edge. Beyond, in the distance, are islands lifting up their grass-covered tops and seeming like jewels set in the borders of the sea. Last of all, I gaze on Vesuvius whose menacing thunders awake an interest which no silent landscape can. Yes, when I have embraced the living beauty of this panorama, and then call up the classic memorials of past generations, I feel ready to believe that there is no spot on earth whose scenery so captivates the eye, whose history so touches the heart. Well may the inhabitants think that a section of heaven has come down to dwell here; and I can fancy that the temple and fame of the syren Parthenope might well denote the enchantments of this Eldorado. B.

CHRISTIAN REGISTER.

BOSTON, JANUARY 3, 1834.

NEW YEAR.

Every year is eventful enough, in each one's personal history and experience, to make him thoughtful, if he improves his experience as he ought. But no burden of regret weighs more heavily upon a thinking man than that which comes from hours wasted, or misimproved. No one, who values time for its lawful purposes and best uses, can have escaped occasions for the exclamation which caused so much sadness to one of the ancients;—"I have lost a day!"—for how many we lose through our own remissness, or the fault of others! And so much time as any one has lost to the true ends of living in the world, so much also is lost of life;—the real measure of which is not determined by the number of days and years which are passed here, by earth's fleeting tenants, but by the work which they have accomplished in the faithful performance of duty—duty to God and man, fidelity to their own souls. And here what just occasion we have for timidity in our meditations upon the past. Thousands, in their meditations upon the past, can call to mind opportunities neglected, talents misapplied, privileges abused, where there is one

"Whose yesterdays look backward with a smile."

Still if we would be wise for the future we must summon resolution enough to reflect upon the time that has flown, flown irrevocably. It is thus that wisdom

"talks with its past hours,
And asks them what report they bore to Heaven,
And how they might have borne more welcome news."

THE EDITOR'S LABORS.

It is less than half a year since we commenced our editorial labors in the Christian Register. Some of our readers may remember the expressions of diffidence with which we entered upon the work; and we have felt no diminution of the burden of responsibility, however imperfectly the results of our labors may have testified to the fact, in the estimation of those to whose judgment we must submit. We have felt more and more, as we have become better acquainted with the history of the times, the impossibility of doing justice to the various subjects which offer themselves in the busy world about us, and which come strictly within the legitimate objects of our attention. And yet we have used our best endeavors to seize upon those matters good or evil, where encouragement of the former or remonstrance against the lattter seemed to be due from our hands.—Where good has been done or proposed, real, Christian good, such as Jesus Christ enjoined by his precepts and recommended by his example, we have not been inquisitive about the sect from which it proceeded, certainly not for the sake of standing aloof, and speaking coldly, because the doers *follow not us.* We have no such narrow feeling upon the subject; and so far as our observation has extended, we are inclined to believe that generally, when Christians get discharged from the polemic ranks, and engage in such labors of love to man as our Saviour made the test of love to God, and regarded as deeds of affection to himself, they come to acknowledge all to be Christians who call themselves so, and who approve themselves to be such by their works.

We have spoken with great freedom of the trammels of human creeds, when the most important occasions have occurred, and have passed by many occasions of less consequence. We are fully persuaded not only of the impotence of such creeds in some cases, but of their pernicious effects in all; upon those who hold them strictly, by producing that bigotry and severity of feeling which is the very opposite of the true Christian spirit,—and upon those who hold them loosely, by tempting them to tamper with conscience, to deceive themselves or others by their modes of reconciling their peculiarities with their assumed obligations, and causing them to fall short, far short of a fearless search after truth. Many persons by subscribing to a creed, (as by taking upon themselves the obligations of an oath) transfer their reverence from truth itself, which is paramount to every obligation, to a form which is secondary, and thus the truth, though it may be believed or told, is believed or told in obedience to a lower moral principle than was intended to operate upon mankind by the God of truth.

We have made no systematic defences of Unitarianism, because we have not thought that the state of parties in the Christian Church required it; but we have spoken upon controverted subjects without reserve as circumstances seemed to demand, upon terms of equality with other sects, appealing to the law and testimony; and upon no other terms shall we consent to enter into any discussion of Christian doctrines or usages.

OUR SUBSCRIBERS AND PATRONS.

To our subscribers we would give due thanks in behalf of the Proprietor of the Register, no less than on our own account. Since the paper has been enlarged very few of the previous subscribers have ceased to take it, and the additions made to the list will do something towards compensating the Proprietor for the increased expense incurred. But there is still a lamentable deficiency. If a majority of the subscribers to the "Unitarian," which is no longer to be published, should become subscribers to the Register, there would be reason to hope that the paper may in time have a competent support, sufficient to procure all the facilities which are requisite to conduct it in a manner worthy of the cause it espouses and of the patrons it can count. We trust that the small difference of price between the Register and the Unitarian will deter none from taking the former; for the difference in the amount of matter, every month, is more than fourfold, in favor of the Register.

To all our Patrons, and especially to those who occasionally and sometimes in generous measure contribute to our columns, we also tender our thanks, and earnestly hope that their example will be followed. Many of our friends both among the clergy and laity, if they would only think of us, would find matters of abundant public interest to communicate, which it would cost them very little time and trouble to prepare and send to us. May we not hope that our hints upon the subject, while we offer them the congratulations of a New Year, will be taken and that their minds will be stirred up by being thus put in remembrance.

CONGRATULATIONS OF THE SEASON.

The poets who in years past have favored the Proprietor with *lays* appropriate to the season, or in plain terms with a New Year's Address, have happened to fail. We substitute in its place, the following beautiful apostrophe to New England, which will come warm to the hearts of its readers, as it does from the heart of the writer, a voluntary exile from New England, who has gone beyond its borders, to do good, as we trust, and to furnish an example of those qualities and virtues which the people of New England delight in.

NEW ENGLAND.

New England, father-land!
I knew not, till the mandate came to part,
How fast and strong the band,
That to thy homes and hearth-stones linked my heart.

Land of the high-souled brave!
Bright on my memory rise the noble train,
That dared an unknown wave
To find in savage wilds a *free* domain.

Land of far-spreading Light!
Knowledge is thine, and Learning's numerous halls,
Whose quickening effluence bright
On populous town and scattered village falls.

Land of impartial Laws!—
Whose blessings e'en as heaven's own gifts do fall,—
Favoring alike the cause
Of strong, weak, rich and poor—protecting all.

Religion's chosen land!
No spot unwarmed by her blest altar-fires,
And lo! on every hand
From hill and vale shoot her sky-pointing spires.

Land of my dawning life!
Thine were my brighter, happier years, ere woke
Care, disappointment, strife,
The World's austere, inevitable yoke.

Though now thou hast no home
For him, whose birth and nurture were of thee,—
Though, doomed afar to roam,
In a strange land I plant my sheltering tree;

Yet do I not repine;—
Let severing mountains rise and waters roll,
My heart, my heart is thine,
Still, still I bear a true New England soul!

Dear birth-clime, fare thee well!
May thine own Virtues, a bright, guardian band,
Within thy bounds aye dwell
To shield from harm and bless thy glorious land.

Glad benedictions lie
On thy trim towns, clear streams, and mountains bold,
And a benignant sky
Bend o'er and clasp thee in a loving fold.

D. H. B.

BENEVOLENT ASSOCIATIONS AND EFFORTS.

TEMPERANCE REFORM.

This perhaps more than any other great moral question of a public nature, connected with public opinion and public laws, is agitated in our Commonwealth at the present time. The session of the Legislature is near at hand, and something is expected to be done. The existing Licence Laws are reprobated on all hands, and well they may be; for a worse jumble of details, and worse laws in some of the provisions they contain, cannot well be devised or imagined. But can they be amended? Perhaps not to any good purpose. Legislators cannot stir in the work of amendment as we believe without falling into a dilemma. If licenses to retail ardent spirits are granted at all, they must be paid for; some expense attends it. If the tax is low it brings forward a multitude of competitors to scramble for the privilege of vending drugs to stultify or madden their fellow men, or to poison them outright. If the tax be high it is setting up to the highest bidder, to him who can secure the greatest number of such victims, the same strange privilege. If each town is allowed to judge in the case, the town that chooses abstinence may be subjected to the contaminating touch of one that prefers the moderate or immoderate use; to say nothing of the municipal broils and factions, and perchance riots, in towns where parties are nearly balanced.

The alternative then, it should seem, is either to repeal the present laws and enact no substitute, or to enact a law making the traffic in ardent spirits penal. Are laws which punish drunkenness and provide for the abating of nuisances sufficient? Public opinion has made some temperance inns, and many temperance grocery shops or stores; may it not make more and more, and go on reducing the evil? Penal laws would be the shortest course to strike at the evil, and might seem at the time to have eradicated it. But this might prove deceptive; the evil might again be found springing up while men slept, supposing that no life remained at the root; and, before they were aware, it might again extend and increase too suddenly for vigilance suddenly renewed to search it out in its wide extension. The subject is one on which it is easy to take a side; but it is one upon which no side is without its difficulties.

The form of petition agreed upon at the Young Men's Temperance Convention at Worcester proposing the repeal of the Licence Laws, and the prohibition of the sale of ardent spirits, will be found on our next page. The petition recommended by the Committee of the Convention in Essex, prays merely for the repeal of the Licence Laws.—Several meetings have been held in Boston by the friends of Temperance, at which these propositions have been discussed, and also a third; namely, a repeal of the Licence laws, and a statute prohibiting the sale of ardent spirits unless a majority of the legal voters shall otherwise determine.

MAINE TEMPERANCE SOCIETY.

This Society is to hold its Annual Meeting, at Augusta, on the 4th of February next. It is stated that the Executive Committee have invited Messrs. Gerrit Smith and Delavan of New York, and Messrs. Pierpont, Edwards, and Sargent of Mass. among other distinguished friends of the cause in different States, to attend the Meeting.

TEMPERANCE IN VIRGINIA.

We have met within a few weeks with accounts from different parts of this State, furnishing proofs of much zeal in the cause of Temperance. The most recent proceedings that we have seen in that State were in Nottoway Co. in which the first Society was formed in 1829. The following is a small part of the history of Temperance in that County, as contained in the Committee's Report:

Perhaps in no county of this ancient commonwealth, was the old gentlemanly practice of dram and toddy drinking more prevalent than in Nottoway, and certainly no where could it have been more securely entrenched within firm and formidable walls than here. All the sanctions of imprescriptible usages, all the force of established habits, the very claims of hospitality itself,—though last not least, a pretty strong innate propensity to the good creature itself—all these combined seemed to invest the use of ardent spirits in this community, with a power, a prevalence and inveteracy not easily, if at all, to be overcome.

We have now five different societies in the county, containing an aggregate of four hundred and thirty seven members. It is pleasing too, to observe, and worthy of special attention, that in our ranks are to be found some of our once formidable opponents. There are in our county at least ten persons now involved in all the misery and degradation of drunkenness, now entirely reformed.

Delegates were chosen to be present at the State Temperance Convention.

MISSIONS AMONG SLAVES.

We have seen it stated that "Messrs. Shaw and Jones of Georgia, are appealing to the Baptists of the South to undertake the work of evangelizing the Slaves." The following is a part of their appeal.

We do not undervalue, we do not disparage Foreign Missions. But we must believe that the *great field of missions for the southern church*, that which takes precedence of all others with us, is that presented by the negroes. And we affirm that it is a perfect anomaly in the benevolent feelings and efforts of the church, that this field has so long remained neglected. Shall we give you an illustration? We will quote one from memory. John Randolph, visited a lady of his acquaintance and found her surrounded with clothes and seamstresses. "What work is this which you have on hand, madam?" "O sir, the *poor Greeks*, they are so destitute, I am making up a parcel of clothes to send them." As he was leaving the house, he saw some ragged and unclothed negro children playing about the door, "Madam, madam," said he, "the Greeks are at your door!" "Where, where, sir?" *There* Madam"—pointing to the children. The *heathen are at our door.* Many who give tens and hundreds of dollars for the heathen abroad, give not one dollar for the heathen at home. Many who read the American Baptist Magazine, and the Missionary Herald, and feel deeply for the Karens and Hindoos, and South Sea Islanders, &c. will behold their ignorant and depraved servants destitute of Bibles and of the means of grace, without emotion. Is not this amazing?

In another place they say:

Many of our young men now preparing for the Ministry are indebted to the negroes for every temporal comfort which they have ever enjoyed and for the very education which they are receiving; may they not repay their debt of gratitude, by preaching to them the gospel of salvation?

THE BOSTON SAMARITAN ASYLUM.

This is a recent institution of which we know nothing but what is contained in the following brief account:

It was organized in April last, and has now under its protection four colored children whose parents are unable or unqualified to educate them. They are removed from their parents or relations, who resign all control over them, and are to receive an education that will enable them to procure a respectable maintenance.—This Assylum is designed *particularly* though not exclusively, for colored children. Many more children suitable objects for the charity of such an institution, might be obtained, if its funds would permit; but these are so limited, that the future support of those already under its care is uncertain.

The attention of our readers was some time since called to the disadvantages under which the people of color are placed in this city, in regard to fair competition in creditable and gainful pursuits; and though there were some inaccuracies in the statements, the inaccuracies were not such as materially to affect the force of the claims of the colored people to consideration upon this subject. We have received the following communication, intended to promote the good of this portion of the inhabitants of the city.

WHO IS MY NEIGHBOR?

Mr Editor,—I refer those who wish for an answer to this question, to the parable of the Good Samaritan.

I would now seriously ask, whether Christians have regarded *the people of color* in this city, as their neighbours? If so, how happens it that they are so much neglected, despised, ridiculed, and shunned? Why are they obliged so generally to forego the privileges of trades, and employment as mechanics? It has the appearance of *oppression*, and that of the worst kind too, notwithstanding we talk so much of our charity and of equal rights.

I would not have any one suppose that I am indirectly advocating the cause of colonization, abolition, emancipation, or in any way or manner, meddling with these questions. They are important, and have their advocates, and I leave these advocates to carry on their work, while I would endeavor to alleviate the condition of the people of colour *at home*; which is really "bad enough at the best." I am happy however to find that the sympathy of some good men, of all sects and parties has been awakened, who are ready and willing to do what they can for the moral elevation and improvement of this part of our community, among whom are persons of the strictest honesty and uprightness. Many seem to wish them well; none desire to see them suffer—and yet *nothing* is done for them, compared with what might be done.

I have *a plan* to present to the public, which if sustained, must I think prove highly advantageous to the colored people. It is to establish a *Reading Room* and *Library* EXCLUSIVELY for this people, which shall be open for them *all* even the most indigent. The colored people have little benefit from newspapers and books. They are poor and cannot procure them. But, if our good people will furnish them, those poor men and women and children, will rejoice to have so great a privilege. I wish therefore, to have *all* men, of every sect and party, who are willing to own themselves the friends of the coloured people of Boston, *think* on this subject and *consider* whether they are our neighbors and whether any thing can be given to promote this object. I send you a Notice which I would thank you to insert. H. B. B.

The Notice alluded to appears on the next page.—Ed.

AMERICAN SEAMEN'S FRIEND SOCIETY.

A communication with the title—"Is the American Seamen's Friend Society worthy of public patronage," has been published nearly simultaneously in a number of religious newspapers. It gives a brief history of the little that has been done for an important but neglected class of men. We extract from it the portion which comprises the statement of its foreign operations.

This society was organized in the year 1826 but no Chaplain was sent out till 1829. When it was known in the summer of that year that the Rev. Mr Abeel was about to visit India as a missionary, a proposal was made that he should *spend one season as a Chaplain to seamen* in the port of Canton. This service he performed. It was an experiment, and proving a satisfactory one, more permanent Chaplains were sought to enter the whitening fields. Early in the year 1832, three young men, who were about finishing their theological course, offered themselves to the Executive Committee as laborers among seamen in foreign ports. Their services were at once accepted, and in the course of that season they were stationed one at Canton, one at Havre, and the third was on his way to the port of Honolulu, in the Sandwich Islands. These three stations have been maintained to the present time, and two more added, viz: Marseilles and Mobile-bay, to which places Chaplains have been sent, Smyrna, Batavia and New-Orleans, have received some attention, and considerable sums of money have been expended at some of those ports to advance the best good of seamen. At the Sandwich Islands a convenient chapel for seamen has been built and occupied for more than a year past, together with two reading rooms for officers and sailors. Measures are in train for the erection of a Seamen's Chapel at Havre, and the Chaplain there has procured the subscription of more than $100 toward this object. The ports of Rio-Janeiro, Buenos Ayres, Havana, Matanzas, Valparaiso, Calao, Cronstadt, Hamburg, Trieste, and Calcutta, are among other ports to which the eye of the Executive Committee is turned, as presenting very inviting and useful fields of labor.

The expenses of the establishments at home have been defrayed chiefly by local societies. "The monthly publication of the Society 'The Sailor's Magazine,' at least 1000 copies of which are distributed gratuitously, keeps constantly before the public the subject of Marine reformation, and urges the claims of sailors upon the notice of the benevolent."

Through the operations of the national society, the various subjects of *Sailors'* Boarding Houses, Marine Register *offices*, Saving-Banks, Mariners' Churches, and *Temperance* Societies, as well as the distribution of Bibles and other books freely among seamen, have all received fresh impulse; and in relation to the Bethel operations on *the* inland waters, besides some specific grants of money, which have been made to aid certain ports, the National Society have for nearly two years past sustained an agent to traverse the western country for the sole object of awakening attention in behalf of those who navigate the large rivers, lakes and canals in that section of the land.

The society has not hitherto been extensively known, and, it appears, that when its claims have been made known, "there has been discovered a surprising apathy in regard to them.' Surprising it certainly is that such claims should be coldly met in any of our large and wealthy seaport towns; for we can conceive of no charitable institution which is not only more unexceptionable, but which also calls more loudly upon a rich commercial population for almost unmeasured patronage and succor.

CHILDREN'S FRIEND SOCIETY.

This society was formed in 1833, and incorporated during the Session of the Legislature last winter. It consists of females of this city, "a Board of ladies being chosen annually to

nanage the affairs of the institution, by whom a Board of advisers is chosen, consisting of gentlemen" agreeably to the act of incorporation framed according to the wishes of the petitioners.

The objects of care are the children of worthless parents besides children who have been deprived of their father or mother, and whose surviving parent, though disposed to toil for their support, has not time and opportunity to exercise the necessary parental care and watchfulness.

The domestic establishment began in April last.

There have been in all, says the Report, 29 children under care, their ages varying from 3 to 9. The board of one has been fully paid by the mother, who felt particularly desirous that her son might enjoy the advantages of the Institution; that of a few others has been partially paid by their parents or friends, according to their ability, and the remainder have been supported entirely by the Institution. Two boys and five girls have been fully surrendered to the care of the Society, in conformity to the laws of the Constitution.

The amount of funds received during the year since the formation of the Society is $1050,25.

MR GEORGE THOMPSON.

We expressed our doubts on a former occasion of the expediency and utility of resorting to foreign aid upon the Slavery question, and have nothing to add upon the subject. But the following communication shows that our remarks at that time were not groundless.

Mr Editor—Last Sunday evening I heard, for the first time, a Lecture on Anti-slavery by Mr George Thompson, the much extolled advocate of that cause, who has lately come to this country from England, and has been lecturing in different places on his favorite topic. I propose through your paper to make a few remarks not on the main subject of his Lecture nor upon his oratory, but on some things which fell from the lecturer, which may perhaps be called incidental; I mean his offensive reflections upon the clergy.

Mr T., in the course of his lectu e, after saying in substance that ministers of the gospel were usually very slow and backward about moving in high and noble enterprises, remarked by way of illustration that 'ministers were but stumbling stones to the Temperance cause, in its early stages.' Now I should like to ask what could have induced him to make such an assertion. Did it originate in his ignorance of the real facts on this subject? Does he not know that many ministers, so far from being "stumbling stones;" have been leaders in this cause, and that in general they have been among the leaders? From the very first moments of this cause,in our country, ministers have been forward, zealous and efficient advocates of the Temperance reform—recommending it alike by precept and example—by forming societies and writing reports—by preaching sermons and delivering lectures on the subject.

I have now on my desk several reports and addresses on intemperance from the time when anything *like a well concerted and successful* plan of operation on this subject began to be formed, and nearly all of them are by ministers. Of the four earliest I have, bearing dates 1815—'17—'20—'21, the first two and the fourth were written by ministers—and out of 59 officers of the Temperance Society whose names appear in four of these earliest temperance publications 25 *are ministers.* It is not pretended that ministers have done every thing in this cause, nor was it desirable that they should. Indeed it was a grand desideratum with the friends of temperance to enlist as many laymen as possible in the enterprise, as the best means of ensuring success. And when it is recollected that there are about 200 laymen in our country to one minister, it will not I think appear strange that the proportion of ministers should not be greater than is here seen. If Mr T. made the remark through ignorance, even this, which is sometimes an apology or at least a palliative for wrong doing, cannot be received as such in his case. For that common respect for the clergy which every decent man in our country is supposed to cherish, should have made him very slow in admitting as true a circumstance so unfavorable to them as that contained in his assertion, and still slower in declaring it. I shall not, however, undertake to find out the motive for the offensive assault which I have mentioned.

Again—"The ministers" said Mr T., "are fifty fathoms below the spirit of the times." What did Mr T. mean by this? He meant as we understood, and as he was doubtless generally understood, for his language was unqualified, that, in relation to the spirit which manifests itself in the march of Christian principles—which is struggling for the promotion of the gospel of truth, and which seeks to ameliorate and elevate the condition of all mankind, they are fifty fathoms below the spirit of the times. Now I am willing to admit that some ministers seem not to have done their duty in aiding the cause of man's moral and religious culture—and that some may even now hang as dead weights to his onward and upward progress; but I cannot well conceive of a grosser libel than this expression of Mr T's when applied indiscriminately, as he applied it, to the whole body of men in that profession. And this, for what? I suppose, though I do not know, because our ministers conscientiously refrain from advocating what to them appear the impolitic measures espoused by Mr Thompson.

Now to say nothing of the expediency or inexpediency, the right or the wrong of the cause he pleads, who will justify such means as these for its advancement? If, with the laudable purpose of saving the life of a friend or a brother, I should rush through a crowd with a drawn dagger in my hand, which I should plunge to the heart of every one whom I might think was standing in my way, who would not regard it as the dictate of justice and humanity to disarm me of my weapon or arrest my progress, though it might be to the peril and even loss of my friend's life? If a company of men impelled by the noble feelings of justice and humanity to deliver from the iron chain of the oppressor a band of innocent captives, should seize their blazing torches, and with a blind and reckless fury fire the dwelling of every man who might not display the same promptness or zeal in the rescue, who would not say that they should be arrested in their mad career, though the captives should be left to perish in their dungeons and the oppressor should go free. And is not the man who lessens the power or the means of moral suasion—who weakens the springs of moral energy and action—who sunders the ties of moral sympathy and religious affection in a whole community as much to be feared and shunned as the incendiary or the assassin?

I do not question the right which Mr T. or any other man has and ought to enjoy of coming to this country and lecturing on Anti-Slavery or immediate abolition in a peaceable, modest and unoffending manner, by whomsoever sent or invited—though I might say much upon its expediency and decorum. But when a man of Mr T's reputation for learning and eloquence—whether well or ill deserved—and with all the weight of influence which our associations with the Royal Isle naturally give to one of her sons, comes hither, and with characteristic pride and presumptionboldly and unblushingly impeach the character of a whole class of respectable, pure minded, devoted men, he should be met by the severe and stern rebuke of the public. Mr T. should make haste and learn, which he seems not yet to have done, that the time is past when even purity of motive and honest zeal were sufficient to justify a man in dealing such deadly thrusts at all who may honestly disagree with him. Our Ministers have much to do, and they do much. They have many obstacles to contend against, and they contend wisely and manfully. I have witnessed something of their industry, their self-denial, their devotedness in the cause of human improvement, and human happiness, and have seen them taking the lead in those enterprises which contribute to this end. And I should indeed blush for my country and grieve for the cause of Christ, if these men should go back to learn lessons of moral duty and religious obligation of one whom it would far better become to receive instruction from them in the rudiments of Christianity—in justice, truth, humility and charity.

If Mr T. should not succeed in making the people believe that they are wiser and better than their ministers or in impairing at all their confidence in the clergy, or in diminishing aught of the harmony and christian fellowship that exists between them, he is not the less culpable since such was the tendency of the remarks which I have noticed. And the man, whoever he be, and whatever his reputation, who for the sake of advancing any cause, however laudable, scruples not to weaken the influence by aspersing the character of those who are devoting their time and talents to the cause of Christ, I cannot help regarding as more dangerous than the avowed infidel, because the latter has no end or object of seeming comeliness, on which by fastening the gaze, to dazzle and delude his unwary followers—as more cruel,because more injurious to mankind, t an even the slave holder or the slave stealer himself, whom Mr T. calls "the very incarnation of every principle of evil": for the latter but chains and lacerates the body, while the former blinds or distorts the moral vision—clogs and shuts up the avenues through which the warm, refreshing, and vivifying influences to the soul are received.

Auditor.

Unitarian Societies in Maine.—It is stated in the "Christian Intelligencer" in answer to the inquiry of a correspondent, that there are seven Unitarian societies in Maine, four of which enjoy a settled ministry.

The Agent of the American Unitarian Association informs us that "there are fourteen or fifteen organized congregational societies in that State, who hold the Unitarian faith." In eight of these there are settled ministers, and the remaining societies, with perhaps two exceptions, will probably soon enjoy the privilege of a permanent ministry. It is added that there are "Unitarians in almost every town."

It is said in the Christian Intelligencer that there are, as the Editor believes, between ninety and one hundred societies of Universalists in the same State. These he does not probably underrate. There are also said to be between thirty and forty Universalist preachers in the State.

Judicial Oaths.—On our first page we have published the remainder of the able discourse upon this subject from the"Monitor." The argument from scripture is brought forward with more strength than we remember ever to have seen it presented before. In regard to Oaths upon all occasions, whether for the sake of securing truth in testimony, or fidelity in official and other trusts, we are free to declare, as we have done before in this journal, that they are, in our opinion, at least of very doubtful value, and we should be glad if they were wholly discarded.

Editor's Notice.—We have been obliged to postpone some communications till next week, and also accounts of several New Publications. We would again request our Correspondents to send their Communications a week before the publication of the paper in which they wish them to appear.

OBITUARY.

CAPTAIN HENRY W. GRISWOLD.

Captain Griswold, who died at Charleston, S. C. in October last, was well known and highly esteemed by a large circle of connections and friends in this city. He was a gentleman of great purity of character. We avail ourselves of the opportunity afforded us by the public testimonials of those who were intimately associated with him in office, to show the high estimation with which he was regarded by them, omitting the several names, and the less important Resolutions.

Tribute of Respect to the Memory of Captain H. W Griswold.

At a meeting of the Officers of the United States Army, stationed in the harbor of Charleston, convened at Fort Moultrie, on the 25th October, in consequence of the melancholy death of their highly estimated and meritorious brother officer, the late Capt. Henry W. Griswold, the following proceedings were adopted:—

An inscrutable destiny has, after a painful though short illness, deprived us of the society of one who, to all the kindly affections that adorn the man, the husband, and the father, added the honor and gallantry of the soldier. His course through a brief and unsullied life, was that pointed out by duty and patriotism. His family have lost an endeared and kind protector, his country an honorable and fearless son.

Be it Resolved, That we deeply deplore the untimely death of our late associate, Captain Henry W. Griswold, of the 1st regiment U. S. Artillery.

Resolved, That we condole with his afflicted family in their irreparable bereavement.

Resolved, That this expression of our sympathy be conveyed to the family of the deceased, by the Major commanding.

At a meeting of officers of the army at *Fort Monroe*, (*Va.*) on the 5th of November, 1834, the following expression of feeling was recorded:—

Resolved, That, as a testimonial of respect to the memory of our departed comrade, Captain Henry W. Griswold, late of the 1st Regiment of Artillery, whose martial endowments and manly virtues secured to him, while living, our admiration and esteem, and whose untimely death we sincerely deplore, we will wear the usual badge of mourning for thirty days.

CONGRESS.

In the Senate on Monday, Dec. 22, Mr Clayton, from the Committee on the Judiciary, reported a bill to establish the Western Boundary of the State of Ohio.

The resolution from the House authorizing the sale of the Lion and two Horses presented to the President by the Emperor of Morocco, was read, and on motion of Mr Clay referred to the Committee on Agriculture.

The bill providing an indemnity to American citizens for French Spoliations previous to 1800 was taken up, and Mr Shepley continued his speech in support of it. At 3 o'clock the further consideration of the subject was postponed, and the Senate went into Executive session for a short time.

In the House of Representatives, the bill to authorize Registers and Receivers of the Land offices to administer certain oaths, was read a second time. Mr Lane moved to amend the bill so as to require the said officers to administer the oaths free of expense to the purchasers. He said that to pass the bill without the amendment would be to raise the salaries in some instances from 3000 to 5000 dollars. Several members spoke for and against the amendment. Mr J. Q. Adams hoped that the amendment would be adopted; it would diminish the expense of the public lands to the purchasers, without an increase of the salaries of the land officers. He could see no necessity, policy or justice, in giving an additional salary to those officers, for, like all other officers of the Government, they were bound to devote their whole time to the Government service. He objected still more to the proposition of the gentleman from Indiana, near him, (Mr McCarty,) to charge the government with the extra compensation to the officers, because it would, to the amount of such extra compensation, be a reduction in the price of public lands. Sir, said Mr Adams, we had propositions enough before for reducing the price of the public lands—for giving them away. Every day we have propositions, the result of which will be, whatever may be the intention of the movers, to rob the public of the lands. It was time, he thought, for that portion of the members of the House who claim for each State a common right in the public domain, to discountenance these propositions. His doctrine was, that the public lands belonging to the whole nation; to Massachusetts as much as to Indiana. He called upon gentlemen who entertained the same views, to hold on upon their common property, and to resist the propositions which, in resolution after resolution, are thrown upon the House, for distributing the public lands among the States where they lie. After further debate the amendment was agreed to, and the bill was ordered to be engrossed.

The House in committee of the whole resumed the consideration of the bill to regulate and equalize the pay of the officers of the Navy.—The several amendments were debated at length and finally adopted. Before going through the bill the committee rose and the House adjourned.

In the Senate on Tuesday, Mr Clay, from the Select Committee appointed on the part of the Senate, to consider and report upon the manner in which the resolution of June last, relative to the death of General Lafayette, should be carried into effect, reported the following resolution: *Resolved by the Senate and House of Representatives*, That Wednesday the 31st inst. be the time assigned for the delivery of the Oration by John Quincy Adams, before the two Houses of Congress, on the Life and Character of General Lafayette. That the two Houses shall be called to order by their presiding officers, at the usual hour, and the journal of the preceding day shall be read, but all legislative business shall be suspended on that day. That the oration shall be delivered at half past 12 o'clock in the Hall of the House of Representatives. The Resolution proceeds to further details concerning the arrangements for the occasion. On motion of Mr Clay, who said that a similar report would be made in the House, where the proceedings originated, the resolution was laid on the table for the present.

Mr Clay rose and said; the Senate would recollect that part of the President's Message which relates to our foreign affairs was referred to the Committee on that subject shortly after its organization. It was deemed essentially necessary, in order to form a correct judgment on the measure recommended by the President, that the instructions transmitted to our Diplomatic officers, near the coast of France, together with the correspondence that passed between the two Governments since the 2d February, 1832, should be submitted to the Committee for the purpose of enabling them to form an opinion on the subject. Entertaining this view of the matter, a letter was addressed by the Chairman of the Committee to the Secretary of State, who very promptly transmitted the documents; but he did so, based upon the condition that they were to be regarded as confidentially communicated. Now, it seems that the President had recommended a public measure, and that recommendation had been publicly referred to the Committee on Foreign Relations, and as that Committee was to make public the report, they could not recommend any legislative action under the restriction imposed upon them by the Secretary on transmitting to them the correspondence. That officer, in his letter, intimated that if it should be deemed of importance that these documents should be made public in any contingency, he expected that a call would be made on the Executive in the usual form. It was on that account that he presented this resolution, which called for the documents to which he referred. It would have been his personal wish that the Senate should have adopted the resolution today; but, in consequence of an intimation which had been given him by an honorable Senator, that he wished it to lie upon the table one day, he forebore to press it at the present time. Mr C. then offered the following resolution, which was laid upon the table for consideration until to-morrow.

Resolved, That the President be requested to communicate to the Senate (if in his opinion it shall not be incompatible with the public interest) the instructions which have been transmitted from time to time, since the 4th of July, 1831, to the representatives of the United States at the Government of France, relative to the execution of the treaty which was signed on that day between the United States and France, and also all the correspondence which has passed at Washington or at Paris, between the two Governments, respecting the execution of the said treaty.

The Vice President presented a memorial from the Territorial Government of Michigan praying for the admission of that Territory into the Union as a State.

The bill to provide compensation for French Spoliations previous to 1800, was taken up, and Mr Hill spoke at length against it.

In the House of Representatives Mr Beaty offered a joint resolution proposing an adjournment of the two Houses from the 23d to the 29th inst. After some discussion the resolution was laid on the table by a vote of 150 to 28.

The bill relative to the pay of the officers of the navy was again taken up in Committee of the Whole, and after consideration, and various amendments, it was reported to the House, and the House adjourned.

In the Senate on Wednesday, the joint resolution relative to the oration on Gen. Lafayette was received by message from the House, having been adopted by that body, and the Senate on motion of Mr Clay concurred therein.

Mr Webster presented a petition from a number of citizens of Boston and its vicinity, praying for a law authorising the allowance of a drawback on the exportation of Cordage, which was referred to the Committee on Commerce, and ordered to be printed.

The resolution proposing an inquiry relative to establishing a port of entry on the river Wabash was taken up, and MrTipton addressed the Senate at some length in favor of it.

A bill for the relief of Col. John Eugene Litensdorfer, granting him a warrant for 320 acres of land, in consideration of his services and sufferings in 1804, while engaged as one of the officers under Gen. Eaton when he marched from Egypt with the forces of the exiled Pacha, Hamet Caramalli, to cooperate with the naval expedition against Tripoli, under Commodore Preble, and in the attack upon Derne, was taken up and debated, and after amendment was ordered to be engrossed for a third reading by a vote of 19 to 15.

The Senate then adjourned to Saturday.

In the House of Representatives, the joint resolution relative to an oration in honor of Lafayette, mentioned above, was passed and sent to the Senate for concurrence.

A resolution calling on the President for the correspondence relative to the execution of the French treaty was agreed to.

The following resolution, which was offered by Mr Lincoln on Tuesday, was taken up for consideration.

Resolved, That the President of the United States be requested to lay before this House, (if in his opinion it is not incompatible with the public interest,) any communications which may have been had between the government of the United States and that of Great Britain, since the rejection by the former of the advisory opinion of the King of the Netherlands, in relation to the establishment and final settlement of the northeastern boundary of the United States, heretofore in controversy between the two governments. And that he also be requested to communicate any information which he may possess of the exercise of practical jurisdiction, by the authorities of the British Province of New Brunswick, over the disputed territory, within the limits of the State of Maine, according to the true line of boundary, as claimed by the United States, and especially upon that part of the territory which has been incorporated by the government of Maine into the town of Madawaska, together with such representations and correspondence (if any) as have been had by the Executive of that State with the Government of the United States on the subject.

The resolution being opposed by Mr Parks, was supported at length by Mr Lincoln, and the debate was continued by Messrs Evans, Smith, Lincoln, Parks and Foster. Before taking the question, the House adjourned to Monday.

INTELLIGENCE.

DOMESTIC.

Convent Rioters.—Wednesday morning the jury came into Court and rendered the following verdicts. Marvin Marcy—*guilty.* Isaac Parker—*not guilty.* In the case of Pond and Kelley the jury could not agree upon a verdict.

Accident.—Whilst the laborers were at work on Monday under the high embankment at East Boston, an avalanche of earth buried two men. One of them was soon dug out alive, but severely hurt. The other was not found for an hour,and when discovered, he was dead, and in a shocking state, nearly all the bones in his body being broken. He was an Irishman. His name we have not heard. The frequency of similar accidents, seems to have no effect as cautionary.

Landing of the Pilgrims.—The anniversary of the Landing of the Pilgrims, was celebrated by the New England Society of New York on Monday, the 22d inst.

Internal Improvement in Maine.—The citizens of Portland have adopted measures for procuring a survey of a canal route from Merry Meeting Bay to Casco Bay, with a view of uniting Kennebec river with Portland harbor, by canal navigation. At a meeting held for that purpose, they appointed committees, to direct and superintend the survey. They have engaged Joshua Barney, Esq. of this city as Engineer, who, it is stated, is to enter upon the survey immediately.

Washington College.—Professor Vethake, of the University of New York, has been elected President of this institution.

The Adjutant General.—We understand that Gen. Sumner has resigned his commission as Adjutant General of the State. Gen. Sumner has been at the head of this department for sixteen years.

Dedication.—On Wednesday last, the new Meeting House in Haverhill village, Mass., built for the use of the Second Church and Congregation under the pastoral care of the Rev. Joseph Whittlesey, was dedicated.

Installation.—Rev. William Henry Knapp was installed as Pastor of the first Universalist Society in Danvers, (New Mills,) on Christmas day. Sermon from 1 Timothy, iv. 16, by Rev. L. S. Everett, of Charlestown.

FOREIGN.

By the last accounts from England Nov. 24 the previous rumors concerning the forming of the English and French Cabinets is comfimed.

England and France.—The British Cabinet had been partially organized, under the auspices of the Duke of Wellington, consisting exclusively of leaders of the Tory party, and the French Cabinet, consisting of most of the members of the Ministry which preceded that of the Duke of Bassano, under Marshal Mortier, Duke of Treviso.

Smyrna, Oct. 4.—Ibrahim Pacha had succeeded in suppressing the insurrectionary movements in Syria, and in the mountains of Naplous, and wherever signs of discontent had appeared, he had punished the inhabitants by the levy of extraordinary contributions, and where these were resisted, by cutting off heads. The plague at Constantinople was increasing in viilence. It attacked chiefly the Turks.

Thd editor of the Journal of Smyrna, in reply to some remarks in a Paris paper, in which Egypt is represented as in a prosperous state, says that at no former period has Egypt ever been in so miserable a state as present,—that the populatio2 is reduced more than a third within fifteen years.

TEMPERANCE.

The following is the form of a Petition adopted by the Young Men's Temperance Convention, held at Worcester in July last; which has been circulated for signatures in all parts of the State.

To the Honorable, the Senators and Representatives of the Commonwealth of Massachusetts, in General Court assembled:

The Petition of the undersigned, citizens of———, respectfully showeth,

That a long course of observation and reflection has convinced us that intemperance is the greatest curse inflicted upon either individuals or societies; that it is the duty of every man and every body of men, to do all in their power to remove this great moral and political evil; that it is morally wrong for any man, acquainted with facts now universally known in our country, to furnish his fellow men with the means of intoxication; that all the laws which countenance this wrong, are at variance with the fundamental principles of human society, and a blot upon the statute-book of an enlightened State; that it is the duty of good citizens to do all in their power to procure the repeal of such laws,and the enactment of others of a contrary character, and that, amongst other modes of procuring this result,is to be reckoned the exercise of our constitutional right of respectfully petitioning our representatives whom we have clothed with legislative power.

Moved by such considerations, your petitioners most respectfully pray that the attention of the Legislature may be directed to the existing laws of Massachusetts on the subject of licensing the sale of ardent spirit. We feel persuaded that the laws, besides being in their operation productive of enormous evils, are, in their very nature and principles wrong. Besides covering with the sacred shield of legal protection a practice which occasions incalculable loss of property, of health, of character, of innocent enjoyment and of life, it declares that to be right which in our judgment is sin, and thus deviates from the standard of rectitude by which all laws should be measured.

We are, therefore, by a seuse of duty, compelled to pray of our legislators, that these laws may be totally repealed, and erased from our statute-book, and that in their place, laws may be enacted, which shall be based on the principle that the traffic in ardent spirit in any quantity as a drink, is a political and moral evil, and ought, of course, to be forbidden.

Your petitioners are firmly persuaded that not a single immoral practice now forbidden by our laws, would, if left without the restraints of the law, become the cause of a hundreth part of the crime and suffering that flow from the legalized traffic in ardent spirit; and remembering with what paternal care our Legislature has heretofore imposed the restraint of the law upon murder and other atrocious crimes, upon the indulgence of lust and other brutal practices, upon blasphemy, and other gross offences against religion, upon gambling and lotteries,—we cannot doubt that our present petition, supported as it is by the great mass of evidence which the friends of Temperance have, within a few years with attention, collected, will be heard and acted upon with that pure and lofty spirit which so properly governs the legislation of a free and Christian land.

And your petitioners, as in duty bound, will ever pray, &c.

NOTICE.

Reading room and Library for the Colored People.—Those who have books which they are willing to give for this purpose, are respectfully requested to send the same to No. 81 Cornhill up stairs (one room east of the New-England Museum), and those who are disposed to contribute pecuniary assistance will please to do likewise.

All money received over the necessary expenses will be given to the Directors of "The Boston Samaritan Asylum.

SUNDAY SCHOOL SOCIETY.

A quarterly meeting of the S. S. Society will be held in Amory Hall,corner of Washington and West streets on Wednesday evening the 7th inst. at 6 o'clock. Three reports will be read, and addresses are expected from several gentlemen. Clergymen and others interested in the subject are invited to attend.

John Gage Sec.

January 1st. 1835.

MARRIAGES.

In this city, Mr Thomas Pollock to Miss Elizabeth Richardson.

Mr Joseph T. Orne to Miss Almira Johnson.

On Wednesday evening,by Rev. Mr Frothingham, Dr Jonathan Leonard Jr. of Sandwich, to Miss Alice Cordelia, daughter of Samuel H. Babcock Esq. of this city.

In Cambridgeport, 24th inst. Mr Lyman Moore, of Lancaster, to Miss Mary Bartlett, of Northboro'.

In Watertown, on Christmas evening, by Rev. Mr Francis, Capt. Arad Bailey to Miss Joan Wilson.

In Hingham, on Wednesday last, by Rev. Charles Brooks, Mr Leavitt, Souther to Miss Holen, daughter of the late Maj. Melvill, of Boston.

DEATHS.

In this city, Mrs Hannah, wife of Mr Benjamin Eaton, 53; Miss Martha Guild, youngest daughter of Mr Levitt Nason, 22; Mr John B. Andrews, 61; Mr William B. Bass, 48; Mr Gilbert T. Farnham, 24.

In Salem, 23d inst. Mrs Elizabeth, wife of George Cleveland, Esq. 46; Mrs Elizabeth Ward, 60.

In Bridgewater, 19th ult. Miss Lavina, daughter of Calvin Washburn, 16; 20th, Winslow Hooper, 73.

In Concord, Mr Moses Richardson, 87. Mr R. took an active part in resisting the British at Concord North Bridge, was at the battle of Bunker Hill, and a brave officer under Washington.

In Hopkinton, N. H. Dec. 21, of consumption, Mr Abram Brown Sibley, son of Stephen Sibley, Esq. aged 23 the last of four sons; whom the parents have been called to follow to the grave within a few years.

In Dover, Mass. 17th ult Mr Jesse Chickering, 71, and 23d ult. Mrs Dorcas Chickering, his wife, 75.

In East Haddam, Conn. on the morning of the 22d inst. Gen. Epaphroditus Champion, 78.

In St. Louis, Miss. 10th inst. Matthew Campbell, 35, a native of Pittsfield, Mass.

NORTH AMERICAN REVIEW.

THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. LXXXVI, for January.

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Calavar. jan 1

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard,and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

JUST published, The Childhood of Jesus. A Gift from a Pastor, to the Children of his Flock. Second Edition, at 80 cents the dozen.

The Unitarian for December 1834.

In Press and shortly to be published, the Life of Rev. George Crabbe, L. L. B. by his son, Rev George Crabbe, A. M.

JAMES MUNROE, & Co. Boston Bookstore No. 134 Washington street. dec 27

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

CHRISTMAS AND NEW YEAR PRESENTS.

BENJ. H. GREEN Bookseller 124 Washington st. has in press, to be published season for Christmas and New Year.

"Reflections in Retirement" by the Author of *Pious Thoughts.*

Among the many interesting subjects will be found "An Address to the Children of Sabbath Schools" —Reflections on the closing of the old, and opening of the new year.

On hand

A few Copies of *Pious Thoughts*, also a great variety of beautiful Books, for Children and others suitable for the approaching season. 2t dec 20

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for Dec. 1834, containing two Sermons by Rev. Moses G. Thomas, Concord, N. H. 'Associations awakened by the Lord's Table"—and 'We cannot be converted till we will."

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for January, is Just published, by Charles Bowen. Jan. 3

NEW BOOKS,

JUST PUBLISHED BY

JOHN ALLEN & CO.

(*Corner of Washington and School streets, up stairs,*)

and for sale at all the Bookstores.

LEISURE HOURS. 1 vol. 12mo. Edited by an Association of Gentlemen.

This work consists of Tales and Essays selected from various English publications, which have either never been published in this country, or have had but a very limited circulation here. It is intended to be, as its name implies, a useful and entertaining companion for LEISURE HOURS,—a book which may enliven the family circle, when assembled upon a winter's evening around the social hearth,—which may accompany the reader while travelling by land or water, in stage-coaches or in steam-boats, —which may go with him when he flies from the heat, and noise, and dust of the city, to the pure air, and refreshing shade, and quiet enjoyments of the country,—which may cheer him in hours of languor and sickness,—and which may profitably fill up those vacant hours in the life of a student, or man of business, when the mind, exhausted by its efforts, seeks, in amusement, for the restoration of its wonted powers. If it shall be found to contribute to these purposes,—if, while it amuses, it shall sometimes instruct by the pictures of life which it exhibits,—if, by the elegance of its style, and the purity of its sentiments, it shall serve to improve the literary or moral taste of our countrymen, we shall deem the time and labor which we have devoted to its preparation well bestowed.

ADAM, THE GARDENER. By Charles Cowden Clarke. 1 vol. 18mo. First American Edition, Revised by the Editors of the American Popular Library.

In selecting the following work as the first in a series to be devoted to the amusement and instruction of the young, we were influenced partly by the intrinsic interest and importance of the subject, and partly by the lively and graphic style in which it is here presented.

Gardening is an employment most happily adapted to occupy the hours devoted to recreation, and especially the leisure hours of those whose days are spent in sedentary pursuits. It invites to the study of natural history, with almost every department of which it holds an intimate relation. In the young it inspires a taste for quiet and rational pleasures, and an attachment to all the elegant arts of polished life.

SABBATH-DAY BOOK. For Boys and Girls. By the Editors of the Am. Popular Library.

The design of this work is to furnish interesting and useful reading for children on the Sabbath day; it comprises familiar directions in regard to the manner in which the day should be observed, illustrations of the various moral and religious duties of children, practical expositions of scripture, with directions for studying it, and narratives and descriptions calculated to interest the youthful mind, and promote its spiritual improvement.

The work consists in part of original matter, and in part of selections from such writings as are adapted to the purpose in view. In these selections, care has been taken to draw from such sources as are not generally accessible to children, so that the whole volume will be in most cases new; and the Editors hope that it may render some aid at least to parents in their efforts to exert a proper influence over their children, and to find suitable and interesting employment for them on the sacred day.

WEEK-DAY BOOK. For Boys and Girls. 1 vol. 18mo. By the Editors of the Popular Library.

An inspection of the Table of Contents will convey to the reader a correct idea of the nature and design of this work. Most of the articles are original; and those which are selected have not been, so far as is known to the Editors, published before in this country. Like the other work under a similar title, "The Sabbath-Day Book, for Boys and Girls," which it is intended to accompany, it is designed to interest and entertain the youthful reader, and, at the same time, to give him substantial instruction in respect to his daily duties.

THE FAMILY STORY BOOK. Compiled by the Editors of the Popular Library. 2 vols. 18mo.

The object of this compilation is to present to the youthful reader a collection of moral stories of standard excellence, partly original, and partly selected from various writers who have turned their attention to this method of interesting and benefiting the young. The Editors have taken special pains to secure a useful moral tendency for the work, in all the selections they have made. Tales of fiction highly wrought and falsely colored, exciting a feverish interest by exhibiting romantic and unnatural views of human life, are all excluded. The stories presented to the reader here are true to nature, and true in the sentiments, and in the habits of thinking and feeling which they inculcate, and must exert, it is believed, a powerful and a happy influence upon the intellectual and moral habits of the young.

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

Boston, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. Bailey,
(Principal of the Young Ladies' High School, Boston.)

From the Boston Public School Masters, in the Department of Writing and Arithmetic.

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

P. Mackintosh, Jr. Abel Wheeler
James Robinsen J. Fairbank
Otis Pierce J. P. Lathrop.
Levi Conant.

City of Boston.

At a Meeting of the School Committee, Nov. 18, 1834.

Ordered, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel."

Ordered, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one, the North American Arithmetic shall be required.

Attest, S. F. M'CLEARY, Sec'ry.

"The First part was already adopted by a previous order. opaw nov 29.

POETRY.

FOR THE CHRISTIAN REGISTER.

A HYMN FOR LUCY,—A LITTLE CHILD.

Great God! they tell me thou dost dwell
Above yon bright blue sky;
And that thou seest every where,—
Even such a child as I:—

And all I say, and all I do,
Abroad, or at my home;
And yet more strange,—the words I think,
Thou knowest every one!

They tell me thou art good and wise,—
And that thou lov'st the mild;
And that thou too wilt bless each act
Of goodness in a child.

Then I will try to please thee still;
I 'll always speak the truth;
Nor will I do a wicked thing,
From childhood, up to youth.

But please, Great God, to help me, that
I may my purpose keep;—
So all my life,—by day or night,
I safe shall wake and sleep:

And better still,—for now I know
That when my body dies;
My soul will go to live with Thee,
And Christ, above the skies. X.

The following beautiful lines are from the pen of Mrs Sigourney.

WINTER.

I deem thee not unlovely—though thou com'st
With a stern visage. To the tuneless bird—
The tender flow'ret—the rejoicing stream,
Thy discipline is harsh. But unto men,
Methinks thou hast a kindlier ministry—
Thy lengthened eve is full of fireside joys,
And deathless linking of warm heart to heart;
So that the hoarse storm passes by unheard,
Earth robed in white, a peaceful sabbath holds
And keepeth silence at her Maker's feet.
She ceaseth from the harrowing of the plough,
And from the harvests shouting,

"Man should rest
Thus from his fevered passions—and exhale
The unbreathed carbon of his festering thought,
And drink in holy health. As the tossed bark
Doth seek the shelter of some quiet bay,
To trim its shattered cordage, and repair
Its riven sails—so should the toil-worn mind
Refit for time's rough voyage. Man perchance
Soured by the world's sharp commerce, or impaired
By the wild wandering of his summer way,
Turns like a truant scholar towards his home,
And yields his nature to sweet influences
That purify and save.

"The ruddy boy
Comes with his shouting school-mates from their sport
On the smooth frozen lake, as the first star
Hangs pure, and cold, its silver cresset forth;
And, throwing off his skates, with boisterous glee,
Hastes to his mother's side. Her tender hand
Doth shake the snow-flakes from his glossy curls,
And draw him nearer, and with gentle voice,
Asks of his lessons—while her lifted heart
Solicits silently the Sire of heaven
To bless the lad.

"The timid infant learns
Better to love its father—longer sits
Upon his knee, and with a velvet lip
Prints on his brow such language, as the tongue
Hath never spoken.

"Come thou to life's feast,
With dove-eyed meekness and bland charity—
And thou shalt find even winter's rugged blast
The minstrel teacher of the well tuned soul:
And when the last drop of its cup is drained,
Arising with a song of praise, go up
To the eternal banquet.'

MISCELLANEOUS.

DR. CAREY.

We have to communicate intelligence to-day, which will be received with general lamentation, not only throughout India, but throughout the world. Dr Carey has finished his pilgrimage on earth, having gently expired last Monday morning. For several years past, his health has been very infirm, and his strength has gradually sunk, until the weary wheels of nature stood still from mere debility and not from mere disease. The peculiarly hot weather and rainy season of 1833, reduced him to such extreme weakness, that in September last he experienced a stroke of apoplexy, and, for some time after, his death was expected daily. It pleased God, however, to revive him for a little. During the last cold season, he could again take an evening and morning ride in his palanquin carriage, and spend much of the day reclining in an easy chair with a book in his hand, or conversing cheerfully with any friend that called. As however the hot weather advanced, he sunk daily into greater debility than before; he lay helpless and speechless on his bed, until his skin was worn off his body, and death was a merciful relief. His dearest friends could not but rejoice that his sufferings were ended, although they mourn his loss to themselves and to mankind.

The career which Dr Carey has run, is worthy of most honorable notice. He was a man who stood prominently forward from the mass of the several generations of men with whom he lived; and both for his private and his public character he deserves to be had in lasting remembrance. He was the son of a poor man, and entered life with a very defective education, and assigned to a business nowhere in high estimation, and peculairly despised in this country; he was a shoemaker. These disadvantages, however, could not repress the energy of his mind; and it soon appeared that Divine Providence had other work for him to do, than that to which he seemed at first to have been consigned. A thirst for knowledge he manifested in various ways, from his childhood; and, just as he was coming to manhood, it pleased God to draw his heart to Himself, which happy change in his character, increased his pursuit of instruction. To understand the Word of God was the first object of his desire; and therefore he set himself to acquire a knowledge of the ancient languages in which it was written.—Whilst he was yet laboring for his daily bread with the awl, he sought acquaintance with grammars and dictionaries; and he never left them till those compiled by himself had gained, by universal consent, an honorable place amongst the monuments of human learning. He was soon after settled as a pastor of a church in Leicester.

In the meantime as he became more acquainted with the condition of the various nations of the earth, by reading the narratives of voyagers and travellers, he felt great concern for the state of the heathen. So much was he affected thereby, that he resolved to leave all that was dear to him in his native land, for the purpose of preaching the gospel to the heathen: and in 1792 a society was formed among his friends, and through his influence, at whose expence he came to Bengal with his family, and another missionary, in the end of 1793.

Dr Carey came to India in a Danish ship, without obtaining the consent of the Hon. Company. To have sought it would have been useless, since the Indian Government were at that time as opposed to the propagation of the christian Religion in India, as if they had thought their own faith to be false. When Dr Carey came into Bengal, therefore, it was a principal object with him to conceal himself from the Government; and for a little time he occupied himself in the cultivation of recently redeemed jungle lands near Takee, about forty miles east from Calcutta; and here he was exposed to much suffering. A few months afterwards, however, he was invited by the late Mr Undy to take charge of an indigo factory, which he commenced between Malda and Dinagepore; and his colleague obtained a similar situation.—Through the kindness of their employer, too, they obtained formal permission from Government to continue in India. Dr Carey continued thus situated from 1794 to the beginning of 1800; during which time he applied himself diligently to the study of the Bengalee and then of the Sungskrit. He translated the scriptures into Bengalee, preached the gospel in it extensively, and supported several schools.

On the 10th of January 1800, Dr Carey came to Serampore and united with Dr Marshman, Mr Ward, and others, lately arrived from Europe, in forming the mission which has since borne the name of this town. From the Serampore government, and His Majesty the King of Denmark himself, Dr Carey and his colleagues, from first to last, have received the most gracious protection and favor, with whatever jealousy they were in former days regarded by their own countrymen. In the first year of his residence at Serampore, Dr Cary's translation of the New Testament was nearly all printed; and the first christian converts from Hindooism in Bengal were baptized. The christian church which was then begun by a few individual believers in the gospel, has now branched into about twenty-four churches in different parts of India.

In 1801, Dr Carey was chosen as Bengalee teacher in the newly instituted college of Fort William. He was afterwards appointed Professor of Sungskrit and Mahratta, and by this means he acquired an intimacy with learned pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of northern Hindoostan. For the students in the college he had to compile grammars of the languages he taught them; and after many years he completed his voluminous Bengalee dictionary. By these means and other works, he soon became known throughout the world as an oriental scholar of the first eminence. He was not less celebrated as a man of science. Botany and natural History he began to study long before he left England; and India opened to him a wide field of observation, which he examined with untiring assiduity from his first arrival until his strength utterly failed him. In these pursuits he was the coadjutor and personal friend of Roxburgh, Buchannan, Hardwick, and Wallich, and the correspondent of several of the first men in Europe, with whom he was continually exchanging botanical treasures.

As a philanthropist Dr Carey is entitled to high rank. He sought and gained the prevention of infanticide at Gunga Saugur. He was amongst the first, if not the first, that engaged in seeking the abolition of Suttees, and chiefly through his exertions the Marquis of Wellesley left to his successors in the government of India, a minute declaring his conviction that Suttees might and ought to be abolished. Had he continued in the government he would have abolished them. Dr Carey also took an active part in attempting the establishment of a Leper Hospital in Calcutta. He was the founder of the Agricultural Society. And indeed scarcely any undertaking for the benefit of the country has been engaged in, of which he was not either a prime mover, or a zealous promoter.

It was, however, as a Christian, a Missionary, and a translator of the sacred scriptures, that Dr Carey shone pre-eminently. Their obligations to him in these respects the people of India have yet in a great degree to learn. They will however learn them, and future generations will arise to bless his name. All Bengalees at least may thank him for this; before his days, the Bengalee language was unknown, and had never been reduced to grammatical rule. Pundits would not write it, and there was scarcely a book in it worth reading. It is now rich, refined and expressive; scholarship in it is generally sought both by natives and foreigners; and to Dr Carey and the pundits whom he employed, and whose labours he directed, the change is principally owing.

Dr Carey was born on the 17th August, 1761, and died on the 9th of June 1834, full of years and honor.—*Sumachar Durpun.*

PROFESSOR HARDING

Of the University of Gottingen was an eminent astronomer, whose name will go down to posterity with the important discovery of the planet Juno, which it was his good fortune to make in 1804. He was a descendant of a highly respectable English Catholic family.—One of his ancestors left England on account of his religion, and settled in Germany, where the family afterwards became Protestants. He was born at Lauenburg, the principal town of the then Hanoverian, now Danish duchy of Lauenburg, and was orginally intended for the church; but after his academical studies, he became tutor to the son of the celebrated astronomer Schroter, and this circumstance led him to the study of practical astronomy, to which he afterwards exclusively devoted his whole life. After having been several years astronomical assistant to Schroter, he accepted in 1805 a Professorship of Astronomy at Gottingen, which he retained till his death. Professor Harding was a most active and industrious practical astronomer, whose observations have, in no small degree, enlarged our knowledge of the heavenly bodies. He rendered a very important service to Astronomy by compiling accurate maps of those parts of the heavens in which planets may be expected to appear. The perseverance and careful attention with which he mastered the heavens during several years in the prosecution of this work, were rewarded by the brilliant discovery above alluded to. He was a very amiable man, whose loss is much deplored by his numerous friends and colleagues in the university. The grief at the loss of his daughter, an only child, 14 years old, who died last year, terminated his days on the 31st of August last, at the age of about 70 years.—*London and Edinburg Journal of Science.*

JONATHAN ELLWELL.

The papers inform us of the death of this singular individual. Before the seat of government was changed, the writer of this used to meet poor Ellwell quite frequently. He presented a curious case of *Monomania.* We do not know his early history, but have some recollection of hearing that there had been a seizure of a vessel of his, by government, for some alleged infraction of the revenue laws. This, or some similar cause made the poor old gentleman crazy,—but it was only on this one point. On every other he was shrewd, quick of apprehension, and sensible in his remarks. But he had a fancy, that time hardened into a perfect conviction that the United States was indebted to him, for trespass upon his property, to an amount, which, large originally, was constantly accumulating, and at the time of our acquaintance with him, he actually believed that Government was his debtor for many millions of dollars. To recover this he was constantly besieging the President of the United States, the Governor and Council, Members of Congress and the State Legislature, eminent Counsellors and Attornies at Law, and other individuals, for advice and assistance in the prosecution of his claim. This *mania* of the old gentleman subjected him to the frequent jests and roguish tricks of those who take pleasure in playing upon the peculiarities of their fellow beings. We well remember the little old lunatic in his crimson lined camlet cloak, sitting in patient waiting for the drawing up by some joker, of a petition, to be presented to the Executive for power to draw on the State Treasury, for some ten or twenty thousand dollars, which *Ellwell* asserted was but a trifling moiety of the yearly interest on his claim. At other times, the humor this second "Peter Peebles" was played upon, by another mad wag, by the drafting of a check upon the U. States Bank for a hundred thousand dollars, to be signed by the old man, and then to be offered to some broker, as collateral security for ten or fifteen dollars, with which poor *Ellwell* wanted to purchase a substitute for his shabby vestments. He went often to the counters of the several branches of the U. S. Bank, and boldly issued his orders as to the conduct of their affairs, firmly believing them and the Mother "Monster" to be his own indisputable property. "The ruling passion strong in death," adhered to him till the last;—and we learn that poor old *Ellwell* died, in the comforting assurance, that his heirs would reap the benefit of his pertinacious prosecution of a claim so lawful and just as his own, against the United States.—*Portland Advertiser.*

FIREMEN OF PARIS.

It is almost superfluous to state that there is in Paris, and indeed, in every town of France, a corps of firemen, who are denominated *sapeurs-pompiers.* The men composing it are in general, carpenters. Their full dress consists of a military blue coat, with red epaulettes, blue trowsers, gaiters, and a brass helmet, surmounted by bear skin, and ornamented with a scarlet plume. When off parade the helmet is changed for a cocked-hat. Besides being similarly trained, they are armed like the soldiers of the line, with the musket, bayonet, and *briquet* (a short cut-and-thrust sword.) On summons to a fire the gorgeous helmet is put off, and replaced by a plain but serviceable brass casque, which guards the head against falling bricks, tiles or pieces of timber. The military coat is doffed, and a tight smart waiscoat with sleeves, substituted for it. If the fire be not of an extensive or very menacing character, three men only are told off from those on duty, and fly to the scene of action. One of them bears an axe, a second a coil of rope, with hooks attached to it, the third a ladder. Of their knowledge, dexterity activity and courage on arriving at the place where summoned, I shall not here stop to speak in terms of eulogy, which on every occasion they merit, because the attempt would necessarily involve the discussion of the question whether or not their military habits do not conduce to their efficiency.

At present I shall only add that every theatre, spectacle, and institution in Paris is day and night watched and guarded by one or more firemen, the number of them being always in proportion to the extent of the building or the hazard to which it is exposed. Besides the ordinary guard of firemen at every theatre in Paris, a reinforcement arrives an hour before the doors are opened, which is withdrawn an hour, I believe, after the termination of the performances. The well grounded sense of security with which the Parisian audiences regard the most flaming incidents on the stage is hence easily accounted for, and it is indeed well worth the cost it occasions. It is impossible to pass down the Rue de la Paix, at five o'clock on any day without being struck with admiration at the order, yet business like demeanor of the various detachments of firemen that at that hour issue from their barrack in that street, and proceed to their respective posts at the theatres.

Even the houses of private individuals who give entertainments are placed for the moment under the safeguard of the nearest body or detachment of *sapeurs pompiers.* In the palaces, Houses of Legislature, and indeed every building belonging to the State, including the residences or hotels of the Ministers, firemen are ever present. Every man who has been in Paris is capable dilating on the advantages that obviously result from the maintenance of such a conservative body as that of which I speak—the *sapeurs pompiers.* Its superiority in every thing (except perhaps the personal courage and devotion of the individuals) over the firemen of London requires not to those who have seen both to be demonstrated.

The comparative absence of such a calamity as a fired dwelling house or other building in Paris is due, not so much to the solidity of the walls of the houses, as to the intelligence, sagacity, training, discipline, *sang froid,* and activity of the *sapeurs-pompiers.*—*Letter from Paris in the Morning Herald.*

[From the London Court Journal.]

THOM'S STATUES OF OLD MORTALITY AND HIS PONY.

We well remember Mr Thom's figures of Tam O'Shanter and Souter Johnny, one of the most successful exhibitions of their day. We doubt whether an individual, possessed of risible muscles, ever entered the room where Tam and the Souter were shewn, without finding those muscles involuntarily called into action. Superadded to their intrinsic merit, the circumstance that Mr Thom was altogether a self-taught artist—a mason who had taken his blocks of stone, and, without drawing or model, had shaped them into figures, correct, well-proportioned, and richly embodying the poet's conceptions—had excited a lively interest. Mr Thom was called upon for duplicate and triplicate copies, not only of Tam O'Shanter and Souter Johnny, but also of the figures of the Landlord and Landlady, which he added we believe on the second season of the exhibition. Thousands of miniature casts of the figures, of every grade of merit, were also produced and sold by itinerate venders; and there probably is not a village in the kingdom in which one or more sets are not to be found.

Encouraged by his former success, and improved in talent, Mr Thom has again come forward, with two figures of the same description—Old Mortality and his Pony the size of life; and we find that he has others, to which we shall allude presently, in preparation. 'An old man (says Sir Walter Scott, in his tale) was seated upon the monument of the slaughtered Presbyterians, and busily employed in deepening, with his chisel, the letters of the inscription, which, announcing, in scriptural language, the promised blessings of futurity to be the lot of the slain, anathematized the murderers with corresponding violence.' The moment of time taken by the artist is that of the approach of the stranger, which has attracted the notice of the pony as well as of his master. Sir Walter's description of Old Mortality and his steed is very closely, minutely, and elaborately followed; and it strikes us that Mr Thom has been very successful in catching the spirit of his masterly author. The attitude of the sitting figure, and the expression of his time-worn countenance, are exceedingly good. The bonnet—the coat, waistcoat, and breeches—the clouted shoes, studded with hob-nails—the leggins—all are chiselled with an accuracy and an effect which can be estimated only by inspection. The grave stone upon which the old man is seated, is, we are told, a *fac-simile* of the original, still to be seen in the Scottish cemetery.

The poor old pony, too—its projecting bones and hollow eyes—the hair tether—the straw cushion—the canvass pouch—all so graphically described by Sir Walter, are as faithfully given by Mr Thom. The attitude of the animal, and the execution of the head and neck, are remarkably good.

We saw these figures on Wednesday, and we believe they were to be opened to the public on the following day, in Old Bond street.

Mr Thom, we are glad to learn, has abandoned his original plan of working without a model. He is preparing three other figures, from Burns's well known song, 'Willy brewed a peck o' maut.' The model of Willy, the size of life, we saw in a nearly finished state, and we were given to understand that Mr Thom expected to obtain a cast from it, with the view of adding it to the exhibition, in the course of a few days. We hope he will get the whole three finished with all practical expedition.

EARLY MIGRATION TO KENTUCKY.

The incident I shall now narrate, was communicated to me by one of the most distinguished citizens of the state just mentioned. I shall give it to you in his own words.

"In the latter part of April, 1784, my father from Louisville, in two flat-bottomed boats, for the Long Falls of Green River. The intention was to descend the Ohio river to the mouth of Green river, and ascend that river to the place of destination. At that time there were no settlements in Kentucky, within one hundred miles of the Long Falls of Green river (afterwards called Vienna.) The families were in one boat and their cattle in the other. When we had descended the river Ohio about one hundred miles, and were near the middle of it, gliding along very securely, as we thought, about ten o'clock of the night, we heard a prodigious yelling by Indians, some two or three miles below us on the northern shore. We had floated but a little distance farther down the river, when we saw a number of fires on that shore. The yelling still continued, and we concluded that they had captured a boat, which had passed us about mid day, and were mussacreing their captives. Our two boats were lashed together, and the best practicable arrangements made for defending them. The men were distributed by my father to the best advantage, in case of an attack, they were seven in number, including himself. The boats were *neared* to the Kentucky shore, with as little noise by the oars as possible. We were afraid to approach too near the Kentucky shore, lest there might be Indians on that shore also. We had not yet reached their uppermost fire (their fires were extended along the bank at intervals for half a mile or more,) and we entertained a faint hope that we might slip by unperceived. But they discovered us when we had got about mid-way of their fires, and commanded us to *come to.* We were silent, for my father had given strict orders that no one should utter any sound but that of his rifle; and not that until the Indians should come within powder burning distance. They united in a most terrific yell, and rushed to their canoes, and pursued us. We floated on in silence—not an oar was pulled. They approached us within less than a hundred yards, with a seeming determination to board us. Just at this moment my mother rose from her seat, collected the axes, and placed one by the side of each man, where he stood with his gun, touching him on the knee with the handle of the axe, as she leaned it up by him against the side of the boat, to let him know it was there, and retired to her seat, retaining a hatchet for herself. The Indians continued hovering on our rear, and yelling for near three miles, when, awed by the inferences which they drew from our silence, they relinquished farther pursuit. None but those who have had a practical acquaintance with Indian warfare, can form a just idea of the terror which their hideous yelling is calculated to inspire. I was then about ten years old, and shall never forget the sensations of that night; nor can I ever cease to admire the fortitude and composure displayed by my mother on that occasion. We were saved, I have no doubt, by the judicious system of conduct and defence, which my father had prescribed to our little band. We were seven men and three boys—but nine guns in all. They were more than a hundred. My mother, in speaking of it afterwards, in her calm way said we had made a *providential escape,* for which we ought to feel grateful."—*Drake's Discourse on the History &c., of the West.*

The *Doctrinaires* politicians, of whose predominating influence so much is said in the Paris journals, are what may be called the aristocracy of the Academy, the elites of the saloons of the Institute, the professors of the Sorbonne, and University. Guizot, Villemain, Charles Dupin, &c., whose labors and writings in the field of literature and science and philosophy are as familiarly known as the conservative juste milieu doctrines of liberal monarchism which they maintain as the "in medio tutissimus ibis" snd safest system between the two extremes of Robespierrean anarchy and Carlist absolutism. They are like most savants and literary men of the timid, cautious order of politicians—for a strong government and for leaving things as they are. They are as hostile to the splendors of a military despotism as to the agrarian schemes which they term them of the republicans. Still they are considered, and rightly so, to be themselves theoretical closet-men and collegiate scholars, unfit for bustling scenes of practical life. They serve, however, Louis Philippe as a screen or stalking horse to keep both extremes at bay—but the agents by which he operates with the engine are his devoted ultra-royalist partisans of the *extreme droite* who are absolutists at heart and ready to do any thing at the bidding of their master. Such are Persil, Thiers, &c. The *Tiers parti* are pretenders to pure liberalism, but both they and the *Doctrinaires* will soon be heard no more, being too feeble to contend against the constitutional military party who rule the National Guards and army.—*N. Y. Evening Star.*

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